GEMS
FROM
THE TALMUD

With New Years Greetings

To Jean

For Her

Intense Jewish Feeling

From a Friend

With high regard

Jacob Katz

Cor Rose Hostroop

GEMS FROM THE TALMUD

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THE TALMUD

Translated into English Verse

BY

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. . . . . in the Talmud told,
That book of gems, that book of gold,
Of wonders many and manifold.

Longfellow.

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This Edition of the "Gems"
is reverentially dedicated by
ISRAEL ANDRON
to the sainted memory of his father,
the scholar and devout Jew
SAMUEL ISAAC ANDRON
(*born, Russia,* 1854—*died, Palestine,* 1930)
who in the spirit of the
Great Rabbis of the Talmud
dedicated his life to
the making of many Talmidim
through the
Hebrew Educational Institutions
he founded and helped maintain
in America and Palestine.

He was Founder and First President of
Rabbi Jacob Joseph School, New York,
Talmud Torah Tifereth Israel, Brooklyn, N. Y.
Talmud Torah Shearith Israel, Bronx, N. Y.
Yeshibath Givath Saul, Jerusalem, Palestine

PREFACE.

THE Hebrew passages, selected, with few exceptions, from the *Babylonian* Talmud, have been carefully pointed, and the references are given both in Hebrew and in English characters.

As regards the metrical translations, which constitute the chief *novel* feature of this book, many of them first appeared some years ago in the *Melbourne Jewish Herald*, some in the same, some in a modified form; all the others were composed more recently in England, at various times and in different places. The idea of having these verses published was frequently suggested to me by many who were present at my lectures on the Talmud, a course of which I have had the honour to deliver in London and in the Provinces.

It has been my endeavour, as far as possible to make the translations *literal*, and, where it

has been necessary to paraphrase, I have tried to preserve the full sense of the original.

The sentences have been arranged in some order according to the subjects they treat of, and an Alphabetical Index at the end of the book should be found useful.

My best thanks are due and are hereby conveyed to all friends, Jewish and Christian, who have kindly given me useful hints and suggestions, or have in other ways encouraged me in my work. More especially am I indebted to a gentleman whose extreme modesty forbids me to name him here openly, but whose valuable services impel me to thank him most cordially.

In offering to the public as specimens a few out of the numerous jewels of Rabbinic thought found in the vast Talmudic store-house, not to mention the other rich treasuries of Rabbinical Literature, it is my sincere hope that these "Gems from the Talmud," though differing in beauty and lustre, will all prove valuable and acceptable.

I. M.

"דִּבְרֵי חֲכָמִים כַּדָּרְבֹנוֹת ׳
וּכְמַשְׂמְרוֹת נְטוּעִים
בַּעֲלֵי אֲסִפּוֹת" :—לפ"ק
(קהלת י"ב י"א)

"The words of the Wise are as goads,
And as nails that are firmly fastened
Are the words of Collectors of Sayings."
(*Ecclesiastes* xii. 11).

(1) תּוֹרָה תְּחִלָּתָהּ גְּמִילוּת חֲסָדִים
וְסוֹפָהּ גְּמִילוּת חֲסָדִים :
(סוטה י"ד :)

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(2) גָּדוֹל הָעוֹשֶׂה צְדָקָה
יוֹתֵר מִכָּל־הַקָּרְבָּנוֹת :
(סוכה מ"ט :)

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(3) כָּל־צְדָקָה וָחֶסֶד
שֶׁיִּשְׂרָאֵל עוֹשִׂים בָּעוֹלָם הַזֶּה
שָׁלוֹם גָּדוֹל וּפְרַקְלִיטִין גְּדוֹלִים
בֵּין יִשְׂרָאֵל לַאֲבִיהֶם שֶׁבַּשָּׁמַיִם :
(ב"ב י' :)

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(4) כְּשֵׁם שֶׁהַחַטָּאת מְכַפֶּרֶת עַל־יִשְׂרָאֵל
כָּךְ צְדָקָה מְכַפֶּרֶת עַל־אוּמוֹת הָעוֹלָם :
(ב"ב י' :)

The Essence of Religion.

(1) All virtues doth beneficence transcend,—
With it the Torah doth begin and end.

(*Sotah* 14*a*).

Charity Superior to Sacrifices.

(2) An act of charity's of greater worth
Than all the sacrificial rites on earth.

(*Succah* 49*b*).

Charity and Benevolence our Advocates.

(3) The kindly deeds that we increase,
And all the generous gifts we've given,
Ascend as messengers of peace,—
To plead for us they never cease
Before our Father that's in heaven.

(*Baba Bathra* 10*a*).

Charity Atones for the Gentiles.

(4) As Israel's sacrifices once atoned
For sins which were with true repentance owned,
So is the charity of Gentiles sure
For all their sins atonement to procure.

(*Baba Bathra* 10*b*).

(5) יְהִי בֵיתְךָ פָּתוּחַ לָרְוָחָה
וְיִהְיוּ עֲנִיִּים בְּנֵי בֵיתֶךָ !
(חגיגה ה׳, ה׳)

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(6) כֹּל הַנּוֹתֵן פְּרוּטָה לְעָנִי
מִתְבָּרֵךְ בְּשֵׁשׁ בְּרָכוֹת ·
וְהַמְפַיְסוֹ בִּדְבָרִים
מִתְבָּרֵךְ בְּעַשְׂתֵּי עֶשְׂרֵה בְּרָכוֹת :
(ב״ב ט׳ :)

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(7) אֵין צְדָקָה מִשְׁתַּלֶּמֶת
אֶלָּא לְפִי חֶסֶד שֶׁבָּהּ :
(סוכה מ״ט :)

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(8) מַה־שִּׁרְיוֹן זֶה כָּל־קִלְפָּה וְקִלְפָּה
מִצְטָרֶפֶת לְשִׁרְיוֹן גָּדוֹל ·
אַף צְדָקָה כָּל־פְּרוּטָה וּפְרוּטָה
מִצְטָרֶפֶת לְחֶשְׁבּוֹן גָּדוֹל :
(ב״ב ט׳ ׳)

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(9) כֹּל הַמַּעֲלִים עֵינָיו מִן־הַצְּדָקָה
כְּאִלּוּ עוֹבֵד עֲבוֹדָה זָרָה : (כתובות ס״ח ׳)

The Poor.

(5) O let thy house stand open wide,
That in thy home the poor abide!

(*Aboth I.* 5).

Kind Words to the Poor.

(6) Who gives his mite to one distress'd,
With many blessings shall be bless'd;
Who gives with words of sympathy,
With twice as many bless'd shall be.

(*Baba Bathra* 9*b*).

Alms.

(7) All gifts of alms their recompense shall gain
According to the *kindness* they contain.

(*Succah* 49*b*).

The Poor Man's Mite.

(8) As oft by joining scale to scale,
Is made the largest coat-of-mail,
So, added, all the mites you've given
Shall reach a large amount in heaven.

(*Baba Bathra* 9*a*).

The Uncharitable.

(9) To claims of charity who shuts his eyes,
To idol-worshippers himself allies.

(*Kethuboth* 68*a*).

(10) כֹּל שֶׁאֵינוֹ מְבַקֵּר אֶת־הַחוֹלֶה
כְּאִלּוּ שׁוֹפֵךְ דָּמִים :
(נדרים מ' י')

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(11) תֵּן־לוֹ מִשֶּׁלּוֹ
שֶׁאַתָּה וְשֶׁלְּךָ שֶׁלּוֹ !
(תענית ג' ח')

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(12) עֲשָׂרָה דְּבָרִים קָשִׁים נִבְרְאוּ בָעוֹלָם :—
הַר קָשֶׁה בַּרְזֶל מְחַתְּכוֹ ·
בַּרְזֶל קָשֶׁה אֵשׁ מְפַעְפְּעוֹ ·
אֵשׁ קָשֶׁה מַיִם מְכַבִּים אוֹתוֹ ·
מַיִם קָשִׁים עָבִים סוֹבְלִים אוֹתָם ·
עָבִים קָשִׁים רוּחַ מְפַזַּרְתָּם ·
רוּחַ קָשֶׁה גּוּף סוֹבְלוֹ ·
גּוּף קָשֶׁה פַּחַד שׁוֹבְרוֹ ·
פַּחַד קָשֶׁה יַיִן מְפִיגוֹ ·
יַיִן קָשֶׁה שֵׁנָה מְפַכְּחָתוֹ ·
וּמִיתָה קָשֶׁה מִכֻּלָּם ·
וְצְדָקָה מַצֶּלֶת מִן־הַמִּיתָה !
(נ"ב י' י')

Neglecting the Sick.

(10) Who fails to tend the sick incurreth guilt
As though by him had human blood been spilt.
(*Nedarim* 40*a*).

Give to God.

(11) Give unto Him of that which is His own!
For thou and thine belong to Him alone.
(*Aboth III.* 8).

Charity the Mightiest Thing on Earth.

(12) There are ten strong things in the world :—
The rock is strong, but iron breaks it;
The iron's strong, but fire can melt it;
The fire is strong, water can quench it;
Water is strong, the clouds absorb it;
The clouds are strong, the winds disperse them;
The wind is strong, a man withstands it;
A man is strong, but fear unmans him;
Man's fear is strong, but wine removes it;
And wine is strong, but sleep dispels it;
But stronger than all these is—death!
Yet charity can save from death!
(*Baba Bathra* 10*a*).

(13) אֵיזוֹהִי דֶּרֶךְ טוֹבָה שֶׁיִּדְבַּק בָּהּ הָאָדָם?
לֵב טוֹב לַשָּׁמַיִם וְלֵב טוֹב לַבְּרִיּוֹת:
(תדר"נ י"ד ה')

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(14) "וַאֲנִיחוּ"—
הֱוֵי דּוֹמֶה לוֹ!
מַה הוּא חַנּוּן וְרַחוּם·
אַף אַתָּה הֱיֵה חַנּוּן וְרַחוּם!
(סנת קנ"ג:)

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(15) כֹּל הַמְרַחֵם עַל־הַבְּרִיּוֹת
בְּיָדוּעַ שֶׁהוּא מִזַּרְעוֹ שֶׁל־אַבְרָהָם אָבִינוּ:
(בילה ל"ב:)

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(16) כֹּל הַמְרַחֵם עַל־הַבְּרִיּוֹת
מְרַחֲמִין עָלָיו מִן־הַשָּׁמַיִם·
וְכֹל שֶׁאֵינוֹ מְרַחֵם עַל־הַבְּרִיּוֹת
אֵין מְרַחֲמִין עָלָיו מִן־הַשָּׁמַיִם:
(סנת קנ"ח:)

A Good Heart.

(13) What leads to all the good that man can find?
A heart that's good to Heav'n and to mankind.
(*Aboth of R. Nathan XIV.* 5).

Honour God by Imitating Him.

(14) You'll then best glorify your heav'nly Sire,
When to resemble Him you will aspire,—
Abounding, like the Merciful above,
In tender mercy and in gracious love.
(*Shabbath* 133*b*).

The True Child of Abraham.

(15) Whosoever on showing compassion is bent,
From the patriarch Abram may claim his descent.
(*Betsa* 32*b*).

Only the Merciful shall Receive Mercy.

(16) Who shows compassion to mankind,
From Heaven shall compassion find;
But who compassion doth not own,
To him shall none from Heav'n be shown.
(*Shabbath* 151*b*).

(17) שְׁלֹשָׁה סִימָנִים יֵשׁ בְּאוּמָה זוּ—
הָרַחֲמָנִים וְהַבַּיְשָׁנִים וְגוֹמְלֵי חֲסָדִים :
(יבמות ע"ט ׳)

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(18) חֲיֵי מִתַּלְמִידָיו שֶׁל־אַהֲרֹן—
אוֹהֵב שָׁלוֹם וְרוֹדֵף שָׁלוֹם
אוֹהֵב אֶת־הַבְּרִיּוֹת
וּמְקָרְבָן לַתּוֹרָה !
(חגות ח׳, י"ב)

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(19) הַשּׁוֹנֵא אֶת־חֲבֵרוֹ
הֲרֵי זֶה מִשּׁוֹפְכֵי דָמִים :
(ד"ח רנה י"ח)

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(20) כָּל־אַהֲבָה שֶׁהִיא תְלוּיָה בְּדָבָר
בָּטֵל דָּבָר בְּטֵלָה אַהֲבָה ׳
וְשֶׁאֵינָהּ תְּלוּיָה בְּדָבָר
אֵינָהּ בְּטֵלָה לְעוֹלָם :
(חגות ה׳ י"ט)

Jewish Characteristics.

(17) By three distinctive signs we trace
The members of the Jewish race :—
A tender heart, self-reverence,
And practical benevolence.

(*Yebamoth* 79*a*).

Love of Humanity.

(18) Strive to be of Aaron's true disciples—
Loving and pursuing peace each day,
Ever loving all thy fellow-creatures,
Bringing them beneath religion's sway!

(*Aboth I.* 12).

Hatred is Murder.

(19) The man that hates his neighbour may be said
To be of those that human blood have shed.

(*Derech Eretz Rabba* 11)

Love.

(20) When Love upon a motive doth depend,
'Twill with the motive end ;
But when it hath no motive, Love is sure
For ever to endure.

(*Aboth V.* 19).

(21) אַהֲבָה מְבַטֶּלֶת הַשּׁוּרָה
וְשִׂנְאָה מְבַטֶּלֶת הַשּׁוּרָה :
(סנהד׳ ק״ה :)

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(22) הַעֲלֵךְ סָנִי
לְחַבְרֵךְ לָא תַּעְבִּיד !
(סבת ל״ג .)

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(23) הֱוֵי דָן אֶת־כָּל־הָאָדָם
לְכַף זְכוּת !
(חגות ג׳ ו׳)

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(24) אַל־תָּדִין אֶת־חֲבֵרְךָ
עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ !
(חגות ב׳ ה׳)

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(25) אַל־תְּהִי דָן יְחִידִי !
שֶׁאֵין דָּן יְחִידִי אֶלָּא אֶחָד :
(חגות ד׳ י׳)

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(26) הֱוֵי מְקַבֵּל אֶת־כָּל־הָאָדָם
בְּסֵבֶר פָּנִים יָפוֹת !
(חגות ג׳ ט״ו)

Love and Hate.

(21) When love or hatred sways the heart,
A man will from his rules depart.

(*Sanhedrin* 105*b*).

The Golden Rule.

(22) Whatever hateful is to *you*
Unto your neighbour never do!

(*Shabbath* 31*a*).

Judge Charitably.

(23) Judge charitably every man,
And justify him all you can!

(*Aboth I.* 6).

Judge Not.

(24) Judge not your fellow-man's condition
Until you be in *his* position!

(*Aboth II.* 5).

Judge Not Alone.

(25) Judge not alone! for none
Can judge alone save One.

(*Aboth IV.* 10).

Courtesy.

(26) Receive each man, at every meeting,
With affable and friendly greeting!

(*Aboth I.* 15)

(27) אֵיזֶהוּ מְכֻבָּד ?
הַמְכַבֵּד אֶת־הַבְּרִיּוֹת :
(חגגות ד' ו')

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(28) יְהִי כְבוֹד חֲבֵרְךָ
חָבִיב עָלֶיךָ כְּשֶׁלְּךָ !
(חגגות ב' ט"ו)

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(29) הַמִּתְכַּבֵּד בְּקִלְקוֹל חֲבֵרוֹ
אֵין לוֹ חֵלֶק לָעוֹלָם הַבָּא :
(ירוש' סנהדרין ג' י')

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(30) נוֹחַ לוֹ לְאָדָם שֶׁיַּפִּיל עַצְמוֹ לְכִבְשַׁן הָאֵשׁ
וְאַל־יַלְבִּין פְּנֵי חֲבֵרוֹ בָּרַבִּים : (ב"מ נ"ט ע')

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(31) כֹּל הַמַּלְבִּין פְּנֵי חֲבֵרוֹ בָּרַבִּים
כְּאִלּוּ שׁוֹפֵךְ דָּמִים :
(ב"מ נ"ח ע')

Respect.

(27) Who does respect and honour find?
Who honours and respects mankind.

(*Aboth IV.* 1).

A Neighbour's Honour.

(28) Thy neighbour's honour e'er be prone
To hold as sacred as thine own!

(*Aboth II.* 15).

A Neighbour's Shame.

(29) Who gets his honour through his neighbour's shame,
No share of future bliss can ever claim.

(*Jer. Chagiga* 2).

Putting to Shame.

(30) In a fiery furnace 'tis better to rush
Than a fellow-man publicly put to the blush.

(*Baba Metsia* 59*a*).

* * *

(31) Who putteth publicly to shame
His fellow-man, incurreth blame
As great as would have been his guilt
If he his neighbour's blood had spilt.

(*Baba Metsia* 58*b*).

(32) הַמַּלְבִּין אֶת־פְּנֵי חֲבֵרוֹ בָּרַבִּים
אֵין לוֹ חֵלֶק לָעוֹלָם הַבָּא ׃
(ב״מ נ״ט ׃)

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(33) אַל־תְּשַׁתַּדֵּל לִרְאוֹתוֹ
בְּשָׁעַת קַלְקָלָתוֹ ׃
(חגיגה ד׳ כ״ג)

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(34) כֹּל הַמְסַפֵּר לְשׁוֹן הָרָע
כְּאִלּוּ כָּפַר בָּעִיקָּר ׃
(ערכין ט״ו ׃)

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(35) אִם אוֹמְרִים עָלֶיךָ אֲחֵרִים דָּבָר רָע
אַל תַּעֲנֵם ׃
גָּדוֹל יִהְיֶה בְּעֵינֶיךָ כְּקָטָן ׃
אִם אָמַרְתָּ עַל־אֲחֵרִים דָּבָר רָע
קָטָן יִהְיֶה בְּעֵינֶיךָ כְּגָדוֹל
עַד שֶׁתֵּלֵךְ וּתְפַיֵּס עָלָיו ׃ (חז״ו ח׳)

Putting to Shame.

(32) Who puts his neighbour publicly to shame
To future bliss shall forfeit all his claim.
(*Baba Metsia* 59*a*).

A Neighbour's Disgrace.

(33) Seek not to see thy neighbour's face,
If he be still in his disgrace!
(*Aboth IV.* 23).

Slander.

(34) The man that is to slander given
Denies, in sooth, the God of Heaven.
(*Erachin* 15*b*).

Calumny.

(35) If other men have spoken of you ill,
Be still!
The calumny, though great, but *little* deem!
If you have spoken ill of other men,
Why then,
The calumny, though little, *great* should seem,
Until you've gained their favour and esteem.
(*Derech Eretz Zuta I.*).

(36) יְהִי מָמוֹן חֲבֵרְךָ
חָבִיב עָלֶיךָ כְּשֶׁלְּךָ ׃

(חגגה ב׳ י׳ו)

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(37) קָשֶׁה גֵּזֶל הֶדְיוֹט
יוֹתֵר מִגֵּזֶל גָּבֹהַּ ׃

(ב״ב פ״ח י׳)

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(38) לַאו עַכְבְּרָא גַּנָּב
אֶלָּא חוֹרָא גַּנָּב ׃

(גיטין מ״ה י׳)

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(39) הוּקְשׁוּ מַלְוֵי רִבִּית
לְשׁוֹפְכֵי דָמִים ׃

(ב״מ ס״ח ׃)

A Neighbour's Property.

(36) Thy neighbour's goods be ever prone
To hold as sacred as thine own!

(*Aboth II.* 17).

Honesty.

(37) To rob a mortal 'neath the sky
Is worse than robbing God on high.

(*Baba Bathra* 88*a*).

The Receiver Worse than the Thief.

(38) 'Twas not the mouse
Within the house
Committed theft;
It was the hole
Where what it stole
It brought and left.

(*Gittin* 45*a*).

Usury.

(39) Who lend on usury are like in guilt
To those by whom the blood of men is spilt.

(*Baba Metsia* 61*b*).

(40) אִם עָשִׂיתָ לַחֲבֵרְךָ רָע קִימְעָא
יְהֵא בְּעֵינֶיךָ הַרְבֵּה ·
וְאִם עָשִׂיתָ לַחֲבֵרְךָ טוֹבָה הַרְבֵּה
יְהֵא בְּעֵינֶיךָ מְעַט ·
וְאִם עָשָׂה לְךָ חֲבֵרְךָ טוֹבָה קִימְעָא
יְהֵא בְּעֵינֶיךָ הַרְבֵּה ·
וְאִם עָשָׂה לְךָ רָעָה רַבָּה
יְהֵא בְּעֵינֶיךָ קִימְעָא !
(תדר"נ מ"ח י"ח)

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(41) אֵיזוֹ הִיא דֶּרֶךְ יְשָׁרָה
שֶׁיְּבוֹר לוֹ הָאָדָם ?
כָּל־שֶׁהִיא תִּפְאֶרֶת לְעוֹשֶׂהָ
וְתִפְאֶרֶת לוֹ מִן־הָאָדָם :
(תנוח ב' ח')

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(42) כֹּל שֶׁרוּחַ הַבְּרִיּוֹת נוֹחָה הֵימֶנּוּ
רוּחַ הַמָּקוֹם נוֹחָה הֵימֶנּוּ ·
וְכֹל שֶׁאֵין רוּחַ הַבְּרִיּוֹת נוֹחָה הֵימֶנּוּ
אֵין רוּחַ הַמָּקוֹם נוֹחָה הֵימֶנּוּ :
(תנוח ג' י"ג)

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(43) אַל־תְּהִי בָז לְכָל־אָדָם
וְאַל־תְּהִי מַפְלִיג לְכָל־דָּבָר !
שֶׁאֵין לְךָ אָדָם שֶׁאֵין לוֹ שָׁעָה
וְאֵין לְךָ דָּבָר שֶׁאֵין לוֹ מָקוֹם :
(תנוח ד' ג')

Duty to One's Neighbours.

(40) The smallest harm regard as great,
The greatest good as little rate,
In deeds which *you* to others do!
The smallest good as great esteem,
The greatest harm as little deem,
In deeds which *others* do to you!

(*Aboth of R. Nathan XLI.* 11).

The Path to Choose.

(41) Which is the path, both right and wise,
That for himself a man should find?
That which himself much dignifies,
And brings him honour from mankind.

(*Aboth II.* 1).

Please Man to Please God.

(42) Who gratifies his neighbours' minds,
In him God's Spirit pleasure finds;
Who fails men's minds to gratify,
Doth fail to please his God on high.

(*Aboth III.* 13).

Contempt.

(43) Despise no man, nor scorn his pow'r!
Nor, carping, cast on aught disgrace!
There's not a man without his hour,
And not a thing without its place.

(*Aboth IV.* 3).

(44) לְעוֹלָם תְּהֵא שְׂמֹאל דּוֹחָה
וִימִין מְקָרֶבֶת :
(סוטה מ"ז ע"ב)

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(45) כֹּל הַמַּעֲבִיר עַל־מִדּוֹתָיו
מַעֲבִירִין לוֹ עַל־כָּל־פְּשָׁעָיו :
(ר"ה י"ז ע"ב)

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(46) אֵיזוֹ גִּבּוֹר שֶׁבַּגִּבּוֹרִים ?
מִי שֶׁעוֹשֶׂה שׂוֹנְאוֹ אוֹהֲבוֹ :
(חדר"נ כ"ג ח' ע"ב)

---

(47) אוֹ חַבְרוּתָא
אוֹ מִיתוּתָא :
(תענית כ"ג ע"ב)

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(48) אַבָּא חַנְוָאתָא נְפִישֵׁי אַחֵי וּמְרַחֲמֵי ·
אַבָּא בִּזְיוֹנֵי לָא אַחֵי וְלָא מְרַחֲמֵי :
(שבת נ"ג ע"ב)

Forbearance.

(44) With your left hand push away!
With your right hand cause to stay!

(*Sotah* 47*a*).

Forgiveness.

(45) The man by whom his neighbours are forgiven,
Himself sweet pardon shall receive from Heaven.

(*Rosh Hashanah* 17*a*).

Turning Foes into Friends.

(46) The name of "Bravest of the Brave,"
On whom should we bestow?
On him who turns into a friend
His greatest mortal foe.

(*Aboth of R. Nathan XXIII.* 1).

Friendship.

(47) Or Comrade sweet,
Or Death I'd greet.

(*Taanith* 23*a*).

Fair-Weather Friends.

(48) At the door of the rich there is many a friend and a brother;
At the door of the poor there's neither the one nor the other.

(*Shabbath* 32*a*).

(49) אַל־יִפְטַר אָדָם מֵחֲבֵרוֹ
אֶלָּא מִתּוֹךְ דְּבַר הֲלָכָה ·
שֶׁמִּתּוֹךְ כַּךְ זוֹכְרֵהוּ :
(ברכות ל"ח ·)

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(50) כֹּל הַמְבַקֵּשׁ רַחֲמִים עַל־חֲבֵרוֹ
וְהוּא צָרִיךְ לְאוֹתוֹ דָּבָר
הוּא נֶעֱנֶה תְּחִלָּה :
(ב"ק נ"ב ·)

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(51) אַל־תְּרַצֶּה אֶת־חֲבֵרְךָ
בְּשָׁעַת כַּעֲסוֹ !
(חגות ד' כ"ג)

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(52) אַל־תְּנַחֲמֵהוּ
בְּשָׁעָה שֶׁמֵּתוֹ מֻטָּל לְפָנָיו !
(חגות ד' כ"ג)

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(53) לְעוֹלָם אַל־תְּהִי בְּרִכַּת הֶדְיוֹט
קַלָּה בְּעֵינֶיךָ !
(מגילה ט"ו·)

A Word at Parting.

(49) When from thy friend thou art about to part,
Let some instructive word be spoken ;
That word he'll ever cherish in his heart,
And thee remember by its token.

(*Berachoth* 31*a*).

Pray for Others.

(50) Who for his neighbour's sake doth plead
That God to him a gift may send,
If he himself that boon doth need,
Receives that boon before his friend.

(*Baba Kama* 92*a*).

Anger.

(51) Seek not thy neighbour to assuage
While still he manifests his rage!

(*Aboth IV.* 23).

Comforting.

(52) Thy fellow-man to comfort do not try
While still he sees his dead before him lie!

(*Aboth IV.* 23).

Blessing.

(53) Another's blessing ne'er despise,
Though looking simple in thine eyes!

(*Megillah* 15*a*).

(54) לְעוֹלָם אַל־תְּהִי קַלְלַת הֲדְיוֹט
קַלָּה בְּעֵינֶיךָ !
(ב"ק נ"ג :)

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(55) בֵּירָא דְּשִׁתִּית מֵנֵּיהּ מַיָּא
לָא תְּשַׁדֵּי בֵּיהּ קְלָא !.
(ב"ק נ"ב :)

---

(56) חַמְרָא לְמָרָא
וְטִיבוּתָא לְשָׁקְיָא :
(ב"ק נ"ב :)

---

(57) אוֹמְרִים מִקְצַת שִׁבְחוֹ שֶׁל־אָדָם בְּפָנָיו
וְכֻלּוֹ שֶׁלֹּא בְּפָנָיו :
(עירובין י"ח :)

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(58) קְשׁוֹט עַצְמְךָ
וְאַחַר כַּךְ קְשׁוֹט אֲחֵרִים !
(ב"מ ק"ז :)

Curse.

(54) Think never lightly of an imprecation
That's uttered by a man of lowly station!

(*Baba Kama* 93*a*).

Ingratitude.

(55) Cast not a stone into the well
Whose water did your thirst dispel!

(*Baba Kama* 92*b*).

Misplaced Gratitude.

(56) The master owns the wine of sweetest flavour;
The butler gets the credit for the favour.

(*Baba Kama* 92*b*).

Praise.

(57) Before his face you praise a man
With praises but a few;
Behind his back praise him with all
The praise that is his due!

(*Erubin* 18*b*).

Improving.

(58) Improve *thyself*—and then
Improve all other men!

(*Baba Metsia* 107*b*).

(59) מוּם שֶׁבְּךָ
אַל־תֹּאמַר לַחֲבֵרְךָ!
(ב"מ כ"ט:)

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(60) "וַיְהִי בִּימֵי שְׁפוֹט הַשּׁוֹפְטִים"—
הוּר שֶׁשּׁוֹפֵט אֶת־שׁוֹפְטָיו·
אוֹמֵר לוֹ—"טוֹל קִיסֵּם מִבֵּין עֵינֶיךָ!"
אוֹמֵר לוֹ—"טוֹל קוֹרָה מִבֵּין עֵינֶיךָ!"
(ב"ב ט"ו:)

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(61) אַל־יְשַׁנֶּה אָדָם הַעֲתוֹ
מִדַּעַת חֲבֵרָיו וּבְנֵי אָדָם:
(ד"ח ז')

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(62) חַבְרָךְ קְרָיֵךְ חֲמָרָא—
אֶבְפָּא לְגַבָּךְ מוּשׁ!
(ב"ק נ"ב:)

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(63) אָדָם צָרִיךְ לָצֵאת יְדֵי הַבְּרִיּוֹת
כְּדֶרֶךְ שֶׁצָּרִיךְ לָצֵאת יְדֵי הַמָּקוֹם:
(ירוש' סקלים ג')

Reproving.

(59) Taunt not a man with that defect
Which in thyself thou canst detect!

(*Baba Metsia* 59*b*).

Reprovers Reproved.

(60) Woe to the age in which the judged, alas,
May justly on their judges sentence pass!
If one, who doth reprove his neighbour, cries,—
"Do thou take out the splinter of thine eyes!"
The other answers in a chiding tone,—
"Do thou remove the beam out of thine own!"

(*Baba Bathra* 15*b*).

Eccentricity.

(61) Let no one act as if he had a mind
That differed from his friends and all mankind!

(*Derech Eretz* 7).

Submission.

(62) Your neighbour calls you "Ass" before your face—
Then quickly on your back a saddle place!

(*Baba Kama* 92*b*).

Appearances.

(63) Before our fellow-creatures we must be
As blameless as before the Deity.

(*Jer. Shekalim* 3).

(64) כָּל־מָקוֹם שֶׁאָסְרוּ חֲכָמִים מִפְּנֵי מַרְאִית הָעַיִן
אֲפִילוּ בְּחַדְרֵי חֲדָרִים אָסוּר :
(שבת קמ"ו :)

* * *

(65) הַרְחֵק מִן־הַפְּעוּר
וּמִן־הַדּוֹמֶה לַכְּעוּר :
(חגיגה ג' ב')

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(66) שְׁלֹשָׁה שֻׁתָּפִים הֵם בָּאָדָם—
הַקָּדוֹשׁ בָּרוּךְ הוּא וְאָבִיו וְאִמּוֹ ·
בְּזְמַן שֶׁאָדָם מְכַבֵּד אֶת־אָבִיו וְאֶת־אִמּוֹ
אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא—
"מַעֲלֶה אֲנִי עֲלֵיהֶם
כְּאִלּוּ דַּרְתִּי בֵּינֵיהֶם וְכִבְּדוּנִי" :
(קידושין ל' :)

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(67) רְחֵילָא בָּתַר רְחֵילָא אָזְלָא ·
כְּעוֹבָדֵי אִמָּא כַּךְ עוֹבְדֵי בְּרַתָּא :
(כתובות ס"ג ·)

Appearances.

(64) Whatever, for appearance' sake,
The sages have forbidden,
Should not be done by any man,
Though in his chamber hidden.

(*Shabbath* 146*b*).

* * *

(65) From that which *is* unseemly,—run!
And that which *seems* unseemly,—shun!

(*Aboth of R. Nathan II.* 2).

Parents.

(66) God, your Father and your Mother,—
They have each a share in you;
If you pay to both your parents
That respect which is their due,
Then together with your parents
God considers He doth dwell,
And by honouring your parents
You do honour God as well.

(*Kiddushin* 30*b*).

Example.

(67) The sheep will follow one another:
A daughter acts as acts the mother.

(*Kethuboth* 63*a*).

(68) שׁוּתָא דִינוּקָא בְּשׁוּקָא
אוֹ דְאַבָּא אוֹ דְאִמָּא :
(סוכה נ"ו :)

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(69) כֹּל הַקּוֹנֶה עֶבֶד עִבְרִי
כְּקוֹנֶה אָדוֹן לְעַצְמוֹ :
(קידושין כ' :)

---

(70) דַּיּוֹ לָעֶבֶד
שֶׁיִּהְיֶה כְּרַבּוֹ :
(ברכות נ"ח :)

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(71) כָּל־מַה־שֶּׁאָמַר לְךָ בַּעַל הַבַּיִת עֲשֵׂה—
חוּץ מִצֵּא !
(פסחים פ"ו :)

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(72) גָּדוֹל הוּא הַשָּׁלוֹם
שֶׁהַשָּׁלוֹם לָאָרֶץ כְּשַׁאוֹר לָעִסָּה !
(פרק השלום)

Home Influence.

(68) The prattle of a child out for a walk
Is but an echo of his parent's talk.

(*Succah* 56*b*).

Hebrew Servants.

(69) Who doth a Hebrew servant gain
Doth for himself a lord obtain.

(*Kiddushin* 20*a*).

Servants.

(70) Enough for the servant if he
As high as his master will be.

(*Berachoth* 58*b*).

Guests.

(71) The bidding of your host obey!
Unless he bid you—"Go away!"

(*Pesachim* 86*b*)

Peace.

(72) How great is Peace! to Earth below
It is what leaven is to dough!

(*Perek Hashalom*).

(73) עַל־שְׁלֹשָׁה דְּבָרִים הָעוֹלָם קַיָּם—
עַל־הָאֱמֶת וְעַל־הַדִּין וְעַל־הַשָּׁלוֹם :
(תענית ד׳, י״ח)

* * *

(74) עַל־שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד—
עַל־הַתּוֹרָה וְעַל־הָעֲבוֹדָה וְעַל־גְּמִילוּת חֲסָדִים :
(תענית ד׳, כ׳)

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(75) אַל־תִּפְרוֹשׁ
מִן־הַצִּבּוּר !
(תענית ג׳, ה׳)

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(76) כֹּל הַמְצַעֵר עַצְמוֹ עִם הַצִּבּוּר
זוֹכֶה וְרוֹאֶה בְּנֶחָמַת צִבּוּר :
(תענית י״ג ׳)

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(77) "וְאִם מְעִינֵי הָעֵדָה נֶעְשְׂתָה לִשְׁגָגָה"—
מָשָׁל לְכַלָּה—בִּזְמַן שֶׁעֵינֶיהָ יָפוֹת
אֵין כָּל־גּוּפָהּ צָרִיךְ בְּדִיקָה :
(תענית כ״ד ׳)

Society.

(73) The world depends upon these three,—
On Justice, Truth, and Harmony.

(*Aboth I.* 18).

* * *

(74) On these three mighty pillars rests society,—
On Education, Charity, and Piety.

(*Aboth I.* 2).

The Public.

(75) Yourself you must not separate
From sharing in the public fate!

(*Aboth II.* 5).

A Community in Trouble.

(76) The man that shares a congregation's grief
Shall live to see its comfort and relief.

(*Taanith* 11*a*).

Leaders of a Community.

(77) As the eyes of a bride, when with beauty they shine,
Of her general beauty are deemed a sure sign,
So will a community's leaders attest,
By their worth and their fitness, the worth of the rest.

(*Taanith* 24*a*).

(78) כַּד רָגִיז רָעָיָא עַל עָנָא
עָבִיד לְנַגָּדָא סַמּוּתָא :
(ב״ק נ״ב :)

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(79) לְעוֹלָם יִרְאֶה דַּיָּן עַצְמוֹ
כְּאִלּוּ חֶרֶב מוּנַּחַת לוֹ בֵּין יַרְכוֹתָיו
וְגֵיהִנֹּם פְּתוּחַ לוֹ מִתַּחְתָּיו :
(סנהד׳ ז׳ :)

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(80) כָּל־דַּיָּן שֶׁדָּן דִּין אֱמֶת לַאֲמִתּוֹ
אֲפִילּוּ שָׁעָה אַחַת
מַעֲלֶה עָלָיו הַכָּתוּב
כְּאִלּוּ נַעֲשָׂה שֻׁתָּף לְהַקָּדוֹשׁ בָּרוּךְ הוּא
בְּמַעֲשֵׂה בְרֵאשִׁית :
(שבת י׳ :)

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(81) יְקוֹב הַדִּין
אֶת־הָהָר !
(סנהד׳ ו׳ :)

Bad Leaders.

(78) When the shepherd is wroth with his flock, you will find
That the shepherd doth render the bell-wether blind.

(*Baba Kama* 52*a*).

The Sanctity of Life.

(79) A judge, ere he the sentence doth impart,
Should feel, while sitting on his judgment-seat,
As if a sword were pointed at his heart,
And dreadful hell were open at his feet.

(*Sanhedrin* 7*b*).

Honest Judges.

(80) The judge, in judgment, just and fair
For even one brief hour,
Is deemed as if he had a share
In God's creative power.

(*Shabbath* 10*a*).

Justice.

(81) Let justice flow from its pure source,
Though piercing mountains in its course!

(*Sanhedrin* 6*a*).

(82) דְּמִבֵּי דִינָא שָׁקְלוּ גְּלִימֵהּ—
לִיזְמַר (זָמֵר) וְלֵיזִיל בְּאוֹרְחָא !
(סנהד׳ ז׳ ׳)

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(83) שָׁלֹשׁ שְׁבוּעוֹת הֻזְהֲרוּ לָמָּה ?
אַחַת שֶׁלֹּא יַעֲלוּ יִשְׂרָאֵל בְּחוֹמָה ׳
וְאַחַת שֶׁהִשְׁבִּיעַ הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת־יִשְׂרָאֵל
שֶׁלֹּא יִמְרְדוּ בְּאוּמוֹת הָעוֹלָם ׳
וְאַחַת שֶׁהִשְׁבִּיעַ הַקָּדוֹשׁ בָּרוּךְ הוּא
אֶת־אוּמוֹת הָעוֹלָם
שֶׁלֹּא יִשְׁתַּעְבְּדוּ בָּהֶן בְּיִשְׂרָאֵל יוֹתֵר מִדַּאי ׳
(כתובות קי״ז ׳)

The Verdict of a Court.

(82) If the court hath seized thy garment,
Which to thee doth not belong,
Go upon thy way rejoicing
That repaired hath been the wrong!
(*Sanhedrin* 7*a*).

Jewish Loyalty.

(83) When first the sons of Judah
Were into exile driven,
Were oaths to Jews and Gentiles
Administered by Heaven.
The Jews did swear they'd never,
Uniting in one band,
By force try to recover
Their freedom and their land;
And, loyal to the countries
Where they should chance to dwell,
Against those several nations
They never would rebel.
And all the Gentile nations
Before the Lord did swear,—
They ne'er would use oppression
Too great for Jews to bear.
(*Kethuboth* 111*a*).

(84) אַשְׁרֵי הַדּוֹר
שֶׁהַגְּדוֹלִים נִשְׁמָעִים לַקְּטַנִּים :
(ר"ה כ"ה :)

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(85) הֱוֵי מִתְפַּלֵּל בִּשְׁלוֹמָהּ שֶׁל־מַלְכוּת :
שֶׁאִלְמָלֵא מוֹרָאָהּ
אִישׁ אֶת־רֵעֵהוּ חַיִּים בְּלָעוֹ :
(אבות ג' ב')

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(86) כָּל־אָדָם שֶׁאֵין לוֹ אִשָּׁה
שָׁרוּי בְּלֹא שִׂמְחָה בְּלֹא בְּרָכָה בְּלֹא טוֹבָה :
(יבמות ס"ב :)

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(87) קְשִׁין לְזַוּוְגָן
כִּקְרִיעַת יַם־סוּף :
(סוטה ב' י')

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(88) כָּל הַנּוֹשֵׂא אִשָּׁה לְשׁוּם מָמוֹן
הַוַּיִן לוֹ בָּנִים שֶׁאֵינָם מְהוּגָנִים :
(קידושין ע' י')

Obedience to Authority.

(84) Bless'd is that age, and happy is its fate,
When to the small obedient are the great!
(*Rosh Hashana* 25*b*).

Loyalty.

(85) With loyal heart and mind sincere
Pray that the Government may thrive!
For men, if unrestrained by fear,
Would swallow other men alive.
(*Aboth III.* 2).

Celibacy.

(86) Whosoever spends his days without a wife
Has no blessing, joy, nor comfort in his life.
(*Yebamoth* 62*b*).

Marriage.

(87) To join two in wedlock as husband and bride
Is as hard as it was the Red Sea to divide.
(*Sotah* 2*a*).

Marrying for Money.

(88) Who weds a woman for her gold,
His children worthless shall behold.
(*Kiddushin* 70*a*).

(89) נָחִית דַּרְגָּא
נְחִיב אִתְתָּא !
סַק דַּרְגָּא
בְּחַר שׁוֹשְׁבִינָא !

(יבמות ס"ג ·)

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(90) אֵין מְזַוְּגִין לוֹ לְאָדָם אִשָּׁה
אֶלָּא לְפִי מַעֲשָׂיו :

(סוטה ב' ·)

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(91) לְעוֹלָם יְהֵא אָדָם זָהִיר בִּכְבוֹד אִשְׁתּוֹ ·
שֶׁאֵין בְּרָכָה מְצוּיָה בְּתוֹךְ בֵּיתוֹ שֶׁל־אָדָם
אֶלָּא בִּשְׁבִיל אִשְׁתּוֹ :

(ב"מ נ"ט ·)

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(92) אִתְתָךְ גּוּצָא
גְּחִין וְתִלְחוֹשׁ לָהּ !

(ב"מ נ"ט ·)

Choosing a Wife.

(89) Step down in life,
And take a wife!
One step ascend,
And choose your friend!

(*Yebamoth* 63*a*).

A Wife.

(90) To every man's assigned a wife
According to his acts in life.

(*Sotah* 2*a*).

Respect your Wife.

(91) Great care a man must ever take
To show due honour to his spouse!
Since only for his wife's sweet sake
Do blessings rest upon his house.

(*Baba Metsia* 57*a*).

Consult your Wife.

(92) If the wife you have is small,
Bend to her and whisper all!

(*Baba Metsia* 59*a*).

(93) לְעוֹלָם יְהֵא אָדָם זָהִיר
בְּאוֹנָאַת אִשְׁתּוֹ ·
שֶׁמִּתּוֹךְ שֶׁדִּמְעָתָהּ מְצוּיָה
אוֹנָאָתָהּ קְרוֹבָה :
(ב״מ נ״ט ·)

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(94) הָאוֹהֵב אֶת־אִשְׁתּוֹ כְּגוּפוֹ ·
וְהַמְכַבְּדָהּ יוֹתֵר מִגּוּפוֹ ·
וְהַמַּדְרִיךְ בָּנָיו וּבְנוֹתָיו בְּדֶרֶךְ יְשָׁרָה ·
וְהַמְשִׁיאָן סָמוּךְ לְפִרְקָן ·
עָלָיו הַכָּתוּב אוֹמֵר—
" וְיָדַעְתָּ כִּי שָׁלוֹם אָהֳלֶךָ ! "
(יבמות ס״ב :)

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(95) כַּד מְשַׁלַּם שְׁעוֹרֵי מְכַדָּא
נָקֵישׁ וְאָתֵי תִּגְרָא בְּבֵיתָא :
(ב״מ נ״ט ·)

Never Wrong your Wife.

(93) The greatest care a man must take
Never to wrong his spouse!
Her ready tears God's wrath awake,
And speedy vengeance rouse.

(*Baba Metsia* 59*a*).

Domestic Peace.

(94) As dearly as he loves himself,
Who doth his wife adore,—
Respecting her as much as he
Respects himself, and more;
Who leads his children, step by step,
The path of right to tread,
And when the proper time is nigh,
He causes them to wed;—
This is the man of whom we find
The Holy Scriptures say,—
"*And thou wilt know that in thy home*
Shall peace for ever stay!"

(*Yebamoth* 62*b*).

Poverty a Cause of Strife.

(95) When in the jar no barley's longer found,
Then quarrels come and through the house resound.

(*Baba Metsia* 59*a*).

(96) כָּל־אָדָם שֶׁמֵּתָה אִשְׁתּוֹ רִאשׁוֹנָה
כְּאִלּוּ חָרַב בֵּית הַמִּקְדָּשׁ בְּיָמָיו :
(סנהדרין כ"ג :)

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(97) הַמְצַפֶּה לִשְׁבַר אִשְׁתּוֹ
אֵינוֹ רוֹאֶה סִימָן בְּרָכָה לְעוֹלָם :
(פסחים נ' :)

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(98) כָּל־כְּאֵב וְלֹא כְּאֵב לֵב !
כָּל־רָעָה וְלֹא אִשָּׁה רָעָה !
(סנת י"ח :)

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(99) אִשָּׁה טוֹבָה
מַתָּנָה טוֹבָה לְבַעֲלָהּ :
(יבמות ס"ג :)

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(100) נָתַן הַקָּדוֹשׁ בָּרוּךְ הוּא
בִּינָה יְתֵירָה בָּאִשָּׁה יוֹתֵר מִבָּאִישׁ :
(נדה מ"ה :)

Death of a Wife.

(96) He who has seen the death of his first wife
Has seen the Temple ruined in his life.

(*Sanhedrin* 22*b*).

A Wife's Earnings.

(97) Who waiteth for the earnings of his wife,
Shall see no trace of blessing in his life.

(*Pesachim* 50*b*).

A Bad Wife.

(98) Any ache and any smart
Rather than an aching heart!
Any ill and cruel fate
Rather than a cruel mate!

(*Shabbath* 11*a*).

A Good Wife.

(99) A gift most precious has that man in life
Who has secured a good and loving wife.

(*Yebamoth* 63*b*).

Woman's Intelligence.

(100) Intelligence to woman's heart
More than to man's did God impart.

(*Nidda* 45*b*).

(101) סָבָא בְּבֵיתָא פָּאחָא בְּבֵיתָא ׃
סָבְתָא בְּבֵיתָא סִימָא בְּבֵיתָא ׃
(ערכין י״ט ׃)

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(102) בָּשְׁתָּהּ שֶׁל־אִשָּׁה
מְרֻבָּה מִשֶּׁל־אִישׁ ׃
(כתובות ס״ו ׃)

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(103) בִּשְׁכַר נָשִׁים צִדְקָנִיּוֹת
שֶׁהָיוּ בְּאוֹתוֹ הַדּוֹר
נִגְאֲלוּ יִשְׂרָאֵל מִמִּצְרַיִם ׃
(סוטה י״ח ׃)

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(104) עֲשָׂרָה קַבִּים שִׂיחָה יָרְדוּ לָעוֹלָם—
תִּשְׁעָה נָטְלוּ נָשִׁים וְאֶחָד כָּל־הָעוֹלָם כֻּלּוֹ ׃
(קידושין מ״ט ׃)

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(105) אֵלּוּ דִבְרֵי תוֹרָה שֶׁקְּשִׁים לִקְנוֹתָם
כִּכְלֵי זָהָב וּכְלֵי פָז ׃
וְנוֹחִין לְאַבְּדָן כִּכְלֵי זְכוּכִית ׃
(חגיגה ט״ו ׃)

An Aged Woman.

(101) An aged man is in the house distressing;
An aged woman 's in the house a blessing.
(*Erachin* 19*a*).

A Woman's Shame.

(102) A woman feels humiliation
More than a man feels degradation.
(*Kethuboth* 67*b*).

Good Women.

(103) Through the virtues of their women,
Which upon that age did shine,
Were the Israelites from Egypt
All redeemed by help divine.
(*Sotah* 11*b*).

Woman's Loquacity.

(104) The world with ten measures of Talking is bless'd,—
Nine taken by Women, and one by the rest.
(*Kiddushin* 49*b*).

Knowledge.

(105) 'Tis hard to get knowledge, or gain sacred lore,
As vessels of gold which are precious in cost;
But easy to lose it from memory's store,
As vessels of glass can be broken and lost.
(*Chagiga* 15*a*).

(106) שְׁלֹשָׁה זֵרִים הֵם—
שֶׁל-מִזְבֵּחַ שֶׁל-שֻׁלְחָן שֶׁל-אָרוֹן ·
שֶׁל-מִזְבֵּחַ זָכָה אַהֲרֹן וְנִטְלוֹ ·
שֶׁל-שֻׁלְחָן זָכָה דָּוִד וְנִטְלוֹ ·
שֶׁל-אָרוֹן עֲדַיִן מוּנָח הוּא ·
כֹּל הָרוֹצֶה לִטּוֹל יָבֹא וְיִטּוֹל !
שֶׁמָּא תֹּאמַר פָּחוֹת שֶׁבָּהֶן הוּא
תַּלְמוּד לוֹמַר— "בִּי מְלָכִים יִמְלֹכוּ" :
(יומא ע"ב :)

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(107) אַל-תֹּאמַר לְבִשְׁאֲפָנֶה אֶשְׁנָה !
שֶׁמָּא לֹא תִפָּנֶה !
(חגיגה ב' ה' ·)

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(108) אֲפִילוּ נָכְרִי וְעוֹסֵק בַּתּוֹרָה
הֲרֵי הוּא כְּכֹהֵן גָּדוֹל :
(ב"ק ל"ח ·)

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(109) כֹּל הָעוֹסֵק בַּתּוֹרָה מִבְּפָנִים
תּוֹרָתוֹ מַכְרֶזֶת עָלָיו מִבַּחוּץ :
(מו"ק ט"ז :)

Universal Education.

(106) Three crowns adorn'd, within the holy Shrine,
The Altar, Table, and the Ark divine.
The crown of Priesthood Aaron took alone;
The crown of Kingship David made his own;
But, lo! the Torah's crown remaineth still,
And all may claim it, whosoever will.
Think not that of the three it is the least,—
Nay, it excels the crowns of King and Priest.
(*Yoma* 72*b*).

Learn Now.

(107) Say not—"When disengaged I'll learn"!
Such leisure you may never earn.
(*Aboth II.* 5*a*).

Education Elevates.

(108) Who learn the Torah, Gentiles though they be,
Are like High Priests in worth and dignity.
(*Baba Kama* 38*a*).

Knowledge Brings Fame.

(109) Who seeking knowledge doth retired
Within his chamber hide,
That knowledge, when 'tis once acquired,
Proclaims him far and wide.
(*Moed Katan* 16*b*).

(110) אֵין דִּבְרֵי תוֹרָה מִתְקַיְּמִין
אֶלָּא בְּמִי שֶׁמֵּמִית עַצְמוֹ עָלֶיהָ :
(נדרים ס"ג :)

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(111) הַאי צוֹרְבָא מֵרַבָּנָן דְּמֵי לְפַרְצִידָא
דְּתוּתֵי קָלָא דְּבֵיוָן דְּנָבַט נָבַט :
(תענית ד' :)

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(112) דְּלָא מוֹסִיף
יָסִיף :
(חגיגה ח' :, ג' :)

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(113) תַּלְמִידֵי חֲכָמִים אֵין לָהֶם מְנוּחָה
לֹא בָּעוֹלָם הַזֶּה וְלֹא בָּעוֹלָם הַבָּא ·
שֶׁנֶּאֱמַר—" יֵלְכוּ מֵחַיִל אֶל־חָיִל
יֵרָאֶה אֶל־אֱלֹהִים בְּצִיּוֹן · "
(נדרים ס"ד :)

Knowledge Involves Self-Denial.

(110) With him alone can knowledge ever stay
Who for its sake his baser self doth slay.

(*Berachoth* 63*b*).

A Student.

(111) A Student 's like the seed the sod below,
Which, once it sprouts, will sprout and heav'nwards grow.

(*Taanith* 4*a*).

Progress.

(112) Who fails his knowledge to increase
Is sure to see his knowledge cease.

(*Aboth I.* 13).

Perpetual Progress.

(113) From their task of self-improvement,
Rest is ne'er to Scholars given;
In the next they'll strive for culture,
As in this world they have striven,—
Yea, "from strength to strength advancing,
They'll be seen by God in heaven."

(*Berachoth* 64*a*).

(114) אַל־תִּסְתַּכֵּל בְּקַנְקַן אֶלָּא בְּמַה־שֶּׁיֵּשׁ בּוֹ !
יֵשׁ קַנְקַן חָדָשׁ מָלֵא יָשָׁן ·
וְיָשָׁן שֶׁאֵפִילוּ חָדָשׁ אֵין בּוֹ :
(חגיגה ד׳ כ״ז)

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(115) הַרְבֵּה לָמַדְתִּי מֵרַבּוֹתַי ·
וּמֵחֲבֵרַי יוֹתֵר מֵרַבּוֹתַי ·
וּמִתַּלְמִידַי יוֹתֵר מִכֻּלָּם :
(תענית ז׳ י׳)

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(116) מָה עֵץ קָטָן מַדְלִיק אֶת־הַגָּדוֹל ·
אַף תַּלְמִידֵי חֲכָמִים קְטַנִּים
מְחַדְּדִים אֶת־הַגְּדוֹלִים : (תענית ז׳)

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(117) מַה־בַּרְזֶל זֶה אֶחָד מְחַדֵּד אֶת־חֲבֵרוֹ ·
אַף שְׁנֵי תַלְמִידֵי חֲכָמִים מְחַדְּדִין זֶה אֶת־זֶה ·:
(תענית ז׳ י׳)

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(118) אֵין הַתּוֹרָה נִקְנֵית
אֶלָּא בַּחֲבוּרָה :
(ברכות ס״ג :)

Learn even from the Young.

(114) Do not look at the cask, but at what it doth hold!
For it doth very often befall
That a *new* cask is brimful of wine that is old,
While an *old* cask has no wine at all.

(*Aboth IV.* 27).

Learning from Disciples.

(115) From my teachers I have gained much lore;
From my fellow-students greater store;
From my lov'd disciples even more.

(*Taanith* 7*a*).

Learning from Inferiors.

(116) The smaller stick can make the larger burn;
From lesser scholars can the greater learn.

(*Taanith* 7*a*).

Mutual Improvement.

(117) As iron sharpens iron, so we find
Two students sharpen one another's mind.

(*Taanith* 7*a*).

Association.

(118) No proper education
Without association.

(*Berachoth* 63*b*).

(119) אֵין לְךָ בֶּן־חוֹרִין
אֶלָּא מִי שֶׁעוֹסֵק בְּתַלְמוּד תּוֹרָה :
(אבות ו׳ ב׳)

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(120) קָנָה לוֹ דִּבְרֵי תוֹרָה
קָנָה לוֹ חַיֵּי הָעוֹלָם הַבָּא :
(אבות ב׳ ח׳)

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(121) בַּתְּחִלָּה נִקְרֵאת הַתּוֹרָה
עַל־שְׁמוֹ שֶׁל־הַקָּדוֹשׁ בָּרוּךְ הוּא ׃
וּבַסּוֹף נִקְרֵאת עַל־שֵׁם שֶׁלּוֹ :
(ע״ז י״ט ׃)

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(122) תַּלְמִידֵי חֲכָמִים
מַרְבִּים שָׁלוֹם בָּעוֹלָם :
(ברכות ס״ד ׃)

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(123) תַּלְמִידֵי חֲכָמִים נִקְרָאִים בַּנָּאִין—
מִפְּנֵי שֶׁעוֹסְקִים בִּבְנְיָנוֹ שֶׁל־עוֹלָם כָּל־יְמֵיהֶם :
(סנה׳ ק״ד ׃)

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(124) מַאן אִינּוּן נְטוּרֵי קַרְתָּא ?
סַפְרַיָּיא וּמַתְנַיְנָא :
(ירוש׳ מגילה ג׳)

True Freedom.

(119) Who labours in the Torah—he,
And none but he, is ever free.

(*Aboth VI.* 2).

Religious Knowledge.

(120) Who wins the words of sacred lore
Wins happy life for evermore.

(*Aboth II.* 8).

Ownership of Knowledge.

(121) At first the Law belongs to God alone;
When you've acquired its knowledge—'tis your own.

(*Aboda Zara* 19*a*).

Scholars.

(122) Scholars in the world increase
Sweetest harmony and peace.

(*Berachoth* 64*a*).

"*Free-masons.*"

(123) The Wise are called the "Builders" of the age,—
For they in building up the world engage.

(*Shabbath* 114*a*).

A City's Guardians.

(124) Who are the guardians of a State?
The Teachers of the small and great.

(*Jer. Chagiga* 2).

(125) הַזָּהֲרוּ בִּבְנֵי עֲנִיִּים
שֶׁמֵּהֶם תֵּצֵא תּוֹרָה !
(נדרים פ״א ׳)

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(126) מַה־שֶּׁלָּמַד אָדָם יַעֲשֶׂה ׳
וילַמֵּד לַאֲחֵרִים וְיַעֲשׂוּ :
(חגיגה י״ג ב׳)

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(127) מָה־אָנוּשׁ זֶה אַף־עַל־פִּי שֶׁמְּלוּכְלָךְ בְּטִיט
אֵין מַה־שֶּׁבְּתוֹכוֹ נִמְאָס ׳
אַף תַּלְמִיד חָכָם אַף־עַל־פִּי שֶׁסָּרַח
אֵין תּוֹרָתוֹ נִמְאֶסֶת :
(חגיגה ט״ו :)

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(128) "אַל־תִּגְּעוּ בִּמְשִׁיחָי"—
אֵלּוּ תִּינוֹקוֹת שֶׁל־בֵּית־רַבָּן ׳
"וּבִנְבִיאַי אַל־תָּרֵעוּ"—
אֵלּוּ תַלְמִידֵי חֲכָמִים :
(שבת קי״ט :)

Children of the Poor.

(125) Upon the children of the poor
Bestow the greatest care!
For they full oft of scholarship
Receive the greatest share.

(*Nedarim* 81*a*).

Learn, Act and Teach.

(126) Act as you've learnt, and give to men your thought,
That they may practise what by you they're taught!

(*Aboth of R. Nathan XIII.* 2).

A Sinner's Knowledge.

(127) A nut which is soiled on the surface
May hold a sweet kernel within:
So despise not the knowledge of scholars
Though stained be those scholars by sin.

(*Chagiga* 15*b*).

Little Children, God's Messiahs.

(128) "Your hands on my Messiahs do not lay!"—
The little children of the schools are they.
"And to my Prophets do no ill!"—applies
To scholars, the disciples of the Wise.

(*Shabbath* 119*b*).

(129) אֵין הָעוֹלָם מִתְקַיֵּם
אֶלָּא בִּשְׁבִיל הֶבֶל תִּינוֹקוֹת שֶׁל־בֵּית־רַבָּן :
(סנת ק״ט :)

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(130) כָּל־עִיר שֶׁאֵין בָּהּ תִּינוֹקוֹת שֶׁל־בֵּית־רַבָּן
מַחֲרִיבִין אוֹתָהּ :
(סנת ק״ט :)

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(131) מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ
נִטְלָה נְבוּאָה מִן־הַנְּבִיאִים
וְנִתְּנָה לְשׁוֹטִים וּלְתִינוֹקוֹת :
(ב״ב י״ב :)

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(132) תַּלְמִידֵי חֲכָמִים בְּל־זְמַן שֶׁמַּזְקִינִין
חָכְמָה נִתּוֹסֶפֶת בָּהֶם ·
וְעַמֵּי הָאָרֶץ בְּל־זְמַן שֶׁמַּזְקִינִין
טִפְּשׁוּת נִתּוֹסֶפֶת בָּהֶם :
(סנת קנ״ב ·)

Little Children, the World's Saviours.

(129) Upon the little children of the schools
Does all the world depend—
Saved by their breath of innocence
From coming to an end.

(*Shabbath* 119*b*).

Schools.

(130) The place that is of schools devoid
Is surely doomed to be destroyed.

(*Shabbath* 119*b*).

Modern Prophets.

(131) When once the Temple was no more,
The gift, which Prophets had before,
Was—when it left the Prophets' schools—
Bestowed on children and on fools.

(*Baba Bathra* 12*b*).

The Educated and the Ignorant.

(132) True knowledge and culture who strive to obtain,
The older they grow the more wisdom they gain;
But those who to knowledge and culture are foes,
As older each gets the more foolish he grows.

(*Shabbath* 152*a*).

(133) אֵין בּוֹר יָרֵא חֵטְא
וְלֹא עַם הָאָרֶץ חָסִיד ׃
(אבות ב׳ ו׳)

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(134) אִם עַם הָאָרֶץ הוּא חָסִיד
אַל־תָּדוּר בִּשְׁכוּנָתוֹ !
(סנת ס״ג ׳)

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(135) הֲדְיוֹט —
מוֹפֵץ בְּרֹאשׁ !
(מגילה י״ב ׃)

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(136) הֱוֵי זָנָב לְאֲרָיוֹת
וְאַל־תְּהִי רֹאשׁ לַשֻּׁעָלִים !
(אבות ד׳ כ׳)

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(137) אִסְתִּירָא בְּלַגִּינָא
קִישׁ קִישׁ קָרֵיָא !
(ב״מ פ״ה ׃)

Ignorance.

(133) Who sacred knowledge doth not win
Will never have true fear of sin,
For ignorance can never be
The home of genuine piety.

(*Aboth II.* 6).

A Pious Ignoramus.

(134) Move far away from his society
Whose ignorance is joined with piety!

(*Shabbath* 63*a*).

Ignorance and Impudence.

(135) To take the lead, at every chance,
All eager stands bold Ignorance.

(*Megilla* 12*b*).

Led and Leading.

(136) Better be by Lions led
Than of Foxes be the head.

(*Aboth IV.* 20).

A Little Learning.

(137) A single coin in an empty jar
Creates a clamorous noise that's heard afar.

(*Baba Metsia* 85*b*).

(138) חָכָם—
עָדִיף מִנָּבִיא :
(ב"ב י"ב ע')

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(139) אֵיזֶהוּ חָכָם ?
הַלּוֹמֵד מִכָּל־אָדָם :
(אבות ד' ו')

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(140) אֵין הַקָּדוֹשׁ בָּרוּךְ הוּא נוֹתֵן חָכְמָה
אֶלָּא לְמִי שֶׁיֵּשׁ בּוֹ חָכְמָה :
(ברכות נ"ה ע')

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(141) מִדַּת בָּשָׂר וָדָם—
כְּלִי רֵיקָן מַחֲזִיק
מָלֵא אֵינוֹ מַחֲזִיק ·
אֲבָל הַקָּדוֹשׁ בָּרוּךְ הוּא אֵינוֹ כֵּן—
מָלֵא מַחֲזִיק
רֵיקָן אֵינוֹ מַחֲזִיק :
(ברכות מ' ע')

Scholars.

(138) A wise man, with a scholar's education,
Excels a prophet with his inspiration.

(*Baba Bathra* 12*a*).

Who is Wise?

(139) Who's truly wise beneath the sun?
Who seeks to learn from every one.

(*Aboth IV.* 1).

Wisdom.

(140) The gift of wisdom God doth ne'er impart
Unless a man hath wisdom in his heart.

(*Berachoth* 55*a*).

Spiritual Gifts.

(141) Lo, this is one of Nature's laws,
Observed the world all o'er:—
A vessel wholly void will hold
What into it we pour;
But when the vessel once is full,
It can receive no more.
Not so in gifts of soul or mind
Doth God for us ordain:
The more a man already hath,
The more he will contain,
And who possesses none at all
With him will none remain.

(*Berachoth* 40*a*).

(142) מַה־מַּיִם מְנִיחִים מָקוֹם גָּבֹהַּ
וְהוֹלְכִים לְמָקוֹם נָמוּךְ ·
אַף דִּבְרֵי תוֹרָה אֵין מִתְקַיְּמִים
אֶלָּא בְּמִי שֶׁמַּדְעָתוֹ שְׁפָלָה :
(תענית ז' ·)

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(143) הֱיֵה כָּאִסְקוּפָּה הַתַּחְתּוֹנָה שֶׁהַכֹּל דָּשִׁין בָּהּ ·
וְכַיָּתֵד הַנְּמוּכָה שֶׁהַכֹּל תּוֹלִין בָּהּ !
(ד"ח זוטא ג')

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(144) לְעוֹלָם יִלְמֹד אָדָם מִדַּעַת קוֹנוֹ !
שֶׁהֲרֵי הַקָּדוֹשׁ בָּרוּךְ הוּא
הֵנִיחַ כָּל־הָהָרִים וּגְבָעוֹת
וְהִשְׁרָה שְׁכִינָתוֹ עַל הַר סִינָי ·
וְהֵנִיחַ כָּל־אִילָנוֹת טוֹבוֹת
וְהִשְׁרָה שְׁכִינָתוֹ בַּסְּנֶה :
(סוטה ה' ·)

A Humble Mind.

(142) As waters from the heights descend, that they
A lower bed may find,
So, too, with him alone will knowledge stay
Who hath a humble mind.

(*Taanith 7a*).

Humility.

(143) Be as the threshold trod by every one,
And like the lowest peg all hang upon!

(*Derech Eretz Zuta I.*).

Meekness.

(144) A man should ever learn to act
In concert with God's will.
For God disdained each mountain high,
And left each lofty hill,
But deemed the lowly Sinai
The fittest and the best
Whereon His glory should descend,
His holy presence rest.
So, too, the high and stately trees,—
God set them all aside,
But caused within the humble bush
His presence to abide.

(*Sotah 5a*)

(145) לְעוֹלָם יְהֵא אָדָם מִן־הַנִּרְדָּפִים
וְלֹא מִן הָרוֹדְפִים!
שֶׁאֵין לְךָ נִרְדָּף בָּעוֹפוֹת
יוֹתֵר מִתּוֹרִים וּבְנֵי־יוֹנָה
וְהַכְּשִׁירָם הַכָּתוּב לְגַבֵּי מִזְבֵּחַ:
(נ"ק נ"ג י')

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(146) כָּל־אָדָם שֶׁיֵּשׁ בּוֹ גַּסּוּת־הָרוּחַ
אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא—
"אֵין אֲנִי וְהוּא יְכוֹלִים לָדוּר בָּעוֹלָם:"
(סוטה ה' י')

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(147) (כָּל־אָדָם שֶׁיֵּשׁ בּוֹ גַּסּוּת־הָרוּחַ)
כְּאִלּוּ כָּפַר בָּעִקָּר:
(סוטה ד' ז')

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(148) כָּל־אָדָם שֶׁיֵּשׁ בּוֹ גַּסּוּת־הָרוּחַ
כְּאִלּוּ עוֹבֵד אֱלִילִים:
(סוטה ד' ז')

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(149) סִימָן לְגַסּוּת־הָרוּחַ
עֲנִיוּת (הַתּוֹרָה):
(סנהד' כ"ד י')

The Persecuted.

(145) One of the persecuted rather be
Than of the persecutors! For we see
No birds more preyed upon than are the doves,
Yet these upon the altar Heaven loves.

(*Baba Kama* 93*a*).

Pride.

(146) God saith—"With him that's filled with pride
I cannot in the world abide."

(*Sotah* 5*a*).

Pride is Atheism.

(147) He's deemed, in whom abideth pride,
As though his God he has denied.

(*Sotah* 4*b*).

Pride is Idolatry.

(148) A man, puffed up with arrogance and pride,
To one who worships idols is allied.

(*Sotah* 4*b*).

Pride a Sign of Ignorance.

(149) Pride is a sign, wherever it may chance,
Of that worst poverty called—Ignorance.

(*Sanhedrin* 24*a*).

(150) כֹּל הַמִּתְיַהֵר—
אִם חָכָם הוּא חָכְמָתוֹ מִסְתַּלֶּקֶת מִמֶּנּוּ ·
וְאִם נָבִיא הוּא נְבוּאָתוֹ מִסְתַּלֶּקֶת מִמֶּנּוּ :
(פסחים ס"ו :)

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(151) נְגַד שְׁמָא
אֲבַד שְׁמָא !
(חגיגה ה' ,"ג)

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(152) הָרְשׁוּת מְקַבֶּרֶת
אֶת־בְּעָלֶיהָ :
(יומא פ"ו :)

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(153) כֹּל הַמְחַזֵּר אַחַר הַגְּדֻלָּה
גְּדֻלָּה בּוֹרַחַת מִמֶּנּוּ ·
וְכֹל הַבּוֹרֵחַ מִן־הַגְּדֻלָּה
גְּדֻלָּה מְחַזֶּרֶת אַחֲרָיו :
(עירובין ,"ג :)

Arrogance.

(150) Whene'er a mortal man uplifts
With arrogance his heart—
Scholar or Prophet—all his gifts
Shall soon from him depart.

(*Pesachim* 66*b*).

Aggrandizement.

(151) Aggrandizement do thou avoid!
A name made great's a name destroyed.

(*Aboth I.* 13).

Ambition is Fatal.

(152) Ambition, as its fate,
Death and the Grave await!

(*Yoma* 86*b*).

Ambitious Men.

(153) Who on Greatness strives to seize,
Greatness 'scapes his greedy grasp;
But whoe'er from Greatness flees,
Him doth Greatness seek to clasp.

(*Erubin* 13*b*).

(154) הֲוֹוּ זְהִירִים בְּרָשׁוּת!
שֶׁאֵין מְקָרְבִים לוֹ לְאָדָם
אֶלָּא לְצוֹרֶךְ עַצְמָם ·
נִרְאִים כְּאוֹהֲבִים בִּשְׁעַת הֲנָאָתָם ·
וְאֵין עוֹמְדִים לוֹ לְאָדָם בִּשְׁעַת דָּחְקוֹ:
(חגות ב׳ ג׳)

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(155) לְעוֹלָם יְהֵא אָדָם רַךְ כַּקָּנֶה
וְאַל יְהֵא קָשֶׁה כָּאֶרֶז!
(תענית כ׳:)

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(156) לָא תֵיעוּל דַּוְיָא בְּלִבָּךְ!
דְּגַבְרִין גִּיבָּרִין קְטַל דַּוְיָא:
(סנהד׳ ק׳:)

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(157) אַל־תֵּצֵר צָרַת מָחָר!
שְׁמָא מָחָר אֵינֶנּוּ
וְנִמְצָא מִצְטַעֵר
עַל־עוֹלָם שֶׁאֵינוֹ שֶׁלּוֹ:
(סנהד׳ ק׳:)

Politicians.

(154) Beware of all ambitious men in pow'r,
Who never but from selfish motives deign
To patronise a man! Yea, at that hour,
When for themselves some boon they hope to gain,
They seem to him the kindest friends indeed;
But oh, they stand not by him in his need!

(*Aboth II.* 3).

Gentleness.

(155) As yielding as the pliant reed
A man should ever be,
And not unbending and as hard
As is the cedar tree!

(*Taanith* 20*b*).

Care.

(156) From placing Care within your heart refrain!
For mighty are the victims Care has slain.

(*Sanhedrin* 100*b*).

To-morrow.

(157) About the morrow do not sorrow!
For thee there may be no To-morrow.
Thou mayest find thou didst but pine
About a world that was not thine.

(*Sanhedrin* 100*b*).

(158) הַיָּה לְצָרָה
בְּשַׁעְתָּהּ !
(ברכות ט' :)

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(159) צָרוֹת הָאַחֲרוֹנוֹת
מְשַׁכְּחוֹת אֶת־הָרִאשׁוֹנוֹת :
(ברכות י"ג י')

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(160) אֵיזֶהוּ עָשִׁיר ?
הַשָּׂמֵחַ בְּחֶלְקוֹ :
(אבות ד' א')

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(161) גַּמְלָא אַזַל לְמִיבְעֵי קַרְנֵי—
אוּדְנֵי דַּהֲווֹ לֵיהּ גְּזִיזוּ מִנֵּיהּ :
(סנהד' ק"ו :)

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(162) שְׁתִין תִּכְלֵי מַטְוֵה
לְכַבִּי דְקָל חַבְרֵיהּ שְׁמַע וְלָא אֲכַל :
(ב"ק נ"ב :)

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(163) כֹּל הַנּוֹתֵן עֵינָיו
בְּמַה־שֶּׁאֵינוֹ שֶׁלּוֹ
מַה־שֶּׁמְּבַקֵּשׁ אֵין נוֹתְנִין לוֹ ·
וּמַה־שֶּׁבְּיָדוֹ נוֹטְלִין הֵימֶנּוּ :
(סוטה ט' י')

Anticipating Trouble.

(158) Sufficient for trouble and woe
The moment you suffer the blow.
(*Berachoth 9b*).

Past Troubles.

(159) Through our present troubles whilst they last
We forget the troubles that are past.
(*Berachoth 13a*).

Contentment.

(160) When is man as rich as rich can be?
When contented with his lot is he.
(*Aboth IV. 1*).

Discontent.

(161) The Camel asked for horns one day,
The ears he had were taken away.
(*Sanhedrin 106b*).

Envy.

(162) Some sixty pains his teeth are sure to feel
Who, fasting, sees his neighbour at his meal.
(*Baba Kama 92b*).

The Envious.

(163) Whoe'er his greedy eyes doth set
On what to him belongeth not,
What he desires he shall not get,
And he shall lose what he hath got.
(*Sotah 9a*).

(164) אִם אֵין אֲנִי לִי מִי לִי ?
וּכְשֶׁאֲנִי לְעַצְמִי מָה אֲנִי ?
וְאִם לֹא עַכְשָׁיו אֵימָתַי ?
(חגיגה ט' י"ד)

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(165) כֹּל הַמְצַפֶּה עַל־שֻׁלְחַן חֲבֵרוֹ
עוֹלָם חָשׁוֹךְ בְּעֵדוֹ :
(בינה ל"ב :)

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(166) "וְהִנֵּה עֲלֵה־זַיִת טָרָף בְּפִיהָ" —
אָמְרָה יוֹנָה לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא —
"רִבּוֹנוֹ שֶׁל־עוֹלָם !
יִהְיוּ מְזוֹנוֹתַי מְרוֹרִין כְּזַיִת
וּמְסוּרִין בְּיָדֶךָ ·
וְאַל־יִהְיוּ מְתוּקִין כִּדְבַשׁ
וּתְלוּיִין בְּיַד בָּשָׂר וָדָם !"
(עירובין י"ח :)

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(167) עֲשֵׂה שַׁבַּתְּךָ חוֹל
וְאַל־תִּצְטָרֵךְ לַבְּרִיּוֹת !
(פסחים ק"ג ·)

Self-Reliance.

(164) If not *myself* for me, who else of men ?
And if I am for me, what am I then ?
And if not in the living present,—When ?
(*Aboth I.* 14).

Dependence.

(165) Who for another's table has to wait,—
Dark is the world around him, sad his fate.
(*Betsa* 32*b*).

Sweet Independence.

(166) With leaf of olive in her mouth, the Dove
Returned, and thus she prayed to God above :—
" O universal Sovereign, God of love !
O let me only have my food from Thee,
Though bitter as an olive it should be !
And let me not depend on man for meat,
E'en though my food should be as honey sweet ! "
(*Erubin* 18*b*).

Be Independent.

(167) As other days the Sabbath spend,
And do not on man's help depend !
(*Pesachim* 112*a*).

(168) נְטוֹשׁ נְבֵלְתָּא בְּשׁוּקָא
וּשְׁקוֹל אַגְרָא
וְלָא תֵּימָא "כַּהֲנָא אֲנָא וְגַבְרָא רַבָּא אֲנָא
וְזִילָא בִּי מִילְתָא"!
(ב"ב ק"י.)

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(169) גָּדוֹל הַנֶּהֱנֶה מִיְּגִיעוֹ
יוֹתֵר מִירֵא שָׁמַיִם:
(ברכות ח'.)

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(170) גְּדוֹלָה מְלָאכָה
שֶׁמְּכַבֶּדֶת אֶת־בְּעָלֶיהָ!
(נדרים מ"ט:)

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(171) אָדָם הָרִאשׁוֹן לֹא טָעַם כְּלוּם
עַד שֶׁעָשָׂה מְלָאכָה:
(חגיגה י"ב ח'.)

* * *

(172) הַקָּדוֹשׁ בָּרוּךְ הוּא
לֹא הִשְׁרָה שְׁכִינָתוֹ עַל־יִשְׂרָאֵל
עַד שֶׁעָשׂוּ מְלָאכָה:
(חגיגה י"ב ח'.)

Menial Work.

(168) O strip a carcase in the street,
And take your pay for labour sweet,
And say not, "I am Priest or King,
And 'neath my honour's such a thing"!

(*Baba Bathra* 110*a*).

The Worth of Work.

(169) To live by Toil's of greater worth
Than idle piety on earth.

(*Berachoth* 8*a*).

Dignity of Labour.

(170) Esteemed is Labour in mine eyes!
For Work the workman dignifies.

(*Nedarim* 49*b*).

Labour.

(171) The right to taste some food then Adam earned,
When first the law of Labour he had learned.

(*Aboth of R. Nathan XI.* 1).

* * *

(172) God caused not His presence on Israel to rest,
Till their Labour had shown of their merit a test.

(*Aboth of R. Nathan XI.* 1).

(173) אֵין בַּעֲלֵי אוּמָנִיּוֹת רַשָּׁאִים לַעֲמוֹד
מִפְּנֵי תַלְמִידֵי חֲכָמִים
בְּשָׁעָה שֶׁעוֹסְקִים בִּמְלַאכְתָּם :
(קידושין ל"ג ')

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(174) שַׁב שְׁנֵי הַוָּה בַּפְנָא
וְאַבָּא דְאוּמָנָא לָא חָלֵף :
(סנהד' כ"ט ')

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(175) בַּשָּׁעָה שֶׁאָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא לְאָדָם—
"וְקוֹץ וְדַרְדַּר תַּצְמִיחַ לָךְ"—
זָלְגוּ עֵינָיו דְּמָעוֹת ׳
אָמַר לְפָנָיו—"רִבּוֹנוֹ שֶׁל־עוֹלָם !
אֲנִי וַחֲמוֹרִי נֹאכַל בְּאֵבוּס אֶחָד ?"
כֵּיוָן שֶׁאָמַר לוֹ—
"בְּזֵיעַת אַפֶּיךָ תֹּאכַל לֶחֶם!"
מִיַּד נִתְקָרְרָה דַּעְתּוֹ :
(פסחים ק"ח ')

Labour not to be Interrupted.

(173) No artisans at work may rise
To show respect unto the Wise.
(*Kiddushin* 33*a*).

Skilled Artizans.

(174) Though lasting seven years, no famine can
Approach the door of a skilled Artizan.
(*Sanhedrin* 29*a*).

Labour is a Blessing.

(175) When Adam heard the sentence passed by God,
That curst would be the ground on which he trod,
And Thorns would spring with Thistles from the sod,
He straight began to weep, and with a sigh
"O universal Sovereign!" he did cry,
"Are we to eat our food—mine Ass and I—
Out of one crib?" But when God further said,—
"By your brow's sweat you're doomed to eat your bread!"—
At once was Adam cheered and comforted.
(*Pesachim* 118*a*).

(176) כֹּל שֶׁאֵינוֹ מְלַמְּדוֹ אוּמָנוּת
מְלַמְּדוֹ לִיסְטוּת :
(קידושין ל׳ :)

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(177) יָפֶה תַּלְמוּד תּוֹרָה עִם דֶּרֶךְ אֶרֶץ
שֶׁיְּגִיעַת שְׁנֵיהֶם מַשְׁכַּחַת עָוֹן ·
וְכָל־תּוֹרָה שֶׁאֵין עִמָּהּ מְלָאכָה
סוֹפָהּ בְּטֵלָה וְגוֹרֶרֶת עָוֹן :
(אבות ב׳ ב׳)

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(178) עֲתִידִים כָּל־בַּעֲלֵי אוּמָנִיּוֹת
שֶׁיַּעַמְדוּ עַל־הַקַּרְקַע :
(יבמות ס״ג :)

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(179) כָּל־אָדָם שֶׁאֵין לוֹ קַרְקַע
אֵינוֹ אָדָם :
(יבמות ס״ג :)

Teaching a Trade.

(176) For his son a trade who doth not find
Is but teaching him to rob mankind.

(*Kiddushin* 30*b*).

Education and Manual Labour.

(177) To sacred Study 'tis most meet and right
Some worldly Occupation to unite:
The labour, which the twain demand, is well
Designed all thoughts of sinning to dispel.
All learning and all culture of the mind
When not with healthy manual work combined,
Will sooner, or will later, prove all vain,
And Sin will quickly follow in their train.

(*Aboth II.* 2).

Agriculture.

(178) The day will come when every hand
Will turn from trade to till the land.

(*Yebamoth* 63*a*).

Land.

(179) A "Man" is not deserving of that name
If to some piece of Land he has no claim.

(*Yebamoth* 63*a*).

(180) קְפוֹץ זַבִּין אַרְעָא !
מָתוּן נְסִיב אִתְּתָא !
(יבמות ס"ג :)

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(181) קְשִׁין מְזוֹנוֹתָיו שֶׁל־אָדָם
כִּקְרִיעַת יַם־סוּף :
(פסחים ק"ח :)

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(182) לֹא מְקוֹמוֹ שֶׁל־אָדָם מְכַבְּדוֹ ·
אֶלָּא אָדָם מְכַבֵּד אֶת־מְקוֹמוֹ :
(תענית כ"ג :)

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(183) אִם יֹאמַר לְךָ אָדָם—
"יָגַעְתִּי וְלֹא מָצָאתִי" — אַל־תַּאֲמֵן !
"לֹא יָגַעְתִּי וּמָצָאתִי" — אַל־תַּאֲמֵן !
"יָגַעְתִּי וּמָצָאתִי" — תַּאֲמִין !
(מגילה ו' :)

Land and Marriage.

(180) To buy some Land—run a mile!
To take a Wife—pause a while!

(*Yebamoth* 63*a*).

A Livelihood.

(181) 'Tis as great a miraculous power
Which enables us food to obtain,
As the miracle wrought at that hour
When the Red Sea was riven in twain.

(*Pesachim* 118*a*).

Position.

(182) Position gives not man respect and grace,—
But rather Man sheds lustre on his place.

(*Taanith* 21*b*).

Perseverance.

(183) Do not believe the man that says—
"I've toiled and nothing gained";
Nor him that says—"I have not toiled,
And yet I have obtained";
But if a man hath said—"I've won
The prize for which I've striven,"—
To him, indeed, and him alone,
Your credence may be given.

(*Megilla* 6*b*).

(184) אֲנִי בְּרִיָּה וַחֲבֵרַי בְּרִיָּה :
אֲנִי מְלַאכְתִּי בָּעִיר וְהוּא מְלַאכְתּוֹ בַּשָּׂדֶה ·
אֲנִי מַשְׁכִּים לִמְלַאכְתִּי וְהוּא מַשְׁכִּים לִמְלַאכְתּוֹ ·
כְּשֵׁם שֶׁהוּא אֵינוֹ מִתְגַּדֵּר בִּמְלַאכְתִּי
כָּךְ אֲנִי אֵינִי מִתְגַּדֵּר בִּמְלַאכְתּוֹ ·
שֶׁמָּא תֹּאמַר — אֲנִי מַרְבֶּה וְהוּא מַמְעִיט —
שָׁנִינוּ — "אֶחָד הַמַּרְבֶּה וְאֶחָד הַמַּמְעִיט
וּבִלְבַד שֶׁיְּכַוֵּן לִבּוֹ לַשָּׁמַיִם" :
(ברכות י"ז ·)

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(185) אֵיזֶהוּ גִּבּוֹר ?
הַכּוֹבֵשׁ אֶת־יִצְרוֹ :
(אבות ד' א')

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(186) מַה־יַּעֲבִיד אֱנָשׁ וְיִחְיֶה ?
יָמִית עַצְמוֹ :
(תמיד ל"ב ·)

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(187) מַה־יַּעֲבִיד אֱנָשׁ וְיָמוּת ?
יְחַיֶּה אֶת־עַצְמוֹ :
(תמיד ל"ב ·)

The Student and the Farm Labourer.

(184) A student says—"I am a Man,
And a Man is my neighbour;
I in the town, he in the field,
We daily toil and labour;
Each rises to perform the task
Which Heaven did assign;
And I encroach not on his work,
As he doth not on mine.
I claim no merit—for, when more
Or less a man has striven,
It matters not, so long as he
Directs his heart to Heaven."

(*Berachoth* 17*a*).

True Heroism.

(185) Who should be deemed as Heroes true?
Their evil passions who subdue.

(*Aboth IV.* 1).

Self-Control.

(186) What shall man do that live he may?
His selfish nature let him slay!

(*Tamid* 32*a*).

Self-Indulgence.

(187) What shall man do that he may die?
Live, and his passions gratify!

(*Tamid* 32*a*).

(188) אוֹקִיר לְאָסְיָא
עַד דְּלָא תִצְטָרֵךְ לֵיהּ!
(ירוש׳ סנהד׳ מ״ד י׳)

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(189) יָפָה שְׂחִיקָה לַחֲכָמִים
קַל וָחוֹמֶר לַטִּפְּשִׁים:
(פסחים נ״ט י׳)

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(190) אוֹי לִי אִם אוֹמַר!
אוֹי לִי אִם לֹא אוֹמַר!
(נ״כ פ״ט ז׳)

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(191) יְהֵא חֵן שִׁלְךְ צֶדֶק
וְלַאו שֶׁלָּךְ צֶדֶק!
(נ״מ ח״ט י׳)

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(192) כָּל־הָעוֹלָם כֻּלּוֹ נִזְדַּעְזֵעַ
בַּשָּׁעָה שֶׁאָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא בְּסִינַי—
"לֹא תִשָּׂא אֶת־שֵׁם יְיָ אֱלֹהֶיךָ לַשָּׁוְא!"
(שבועות נ״ט י׳)

Prudence.

(188) Let honour be to your physician paid
Before you come to need his healing aid.

(*Jer. Sanhedrin* 44*a*).

Silence.

(189) If Silence is the best of rules
For *wise* men,—how much more for Fools!

(*Pesachim* 99*a*).

Speech or Silence.

(190) Ah me, if I express my candid mind!
Ah me, if I my tongue in silence bind!

(*Baba Bathra* 89*b*).

Truth.

(191) Righteous be thy "Yea!"
Righteous be thy "Nay!"

(*Baba Metsia* 49*a*).

Perjury.

(192) The world was all convulsed with dread and pain
When God exclaimed,—"Take not My Name in vain!"

(*Shebuoth* 39*a*).

(193) כָּל־עֲבֵרוֹת שֶׁבַּתּוֹרָה אִם יֵשׁ לוֹ זְכוּת
תּוֹלִין לוֹ שְׁנַיִם וּשְׁלֹשָׁה דוֹרוֹת ׃
וְכַאן נִפְרָעִין מִמֶּנּוּ לְאַלְתַּר ׃
(סנהדרין ל"ט ׃)

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(194) קוּשְׁטָא קָאֵי ׃
שְׁקָרָא לָא קָאֵי !
(שבת ק"ד ׃)

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(195) כַּךְ עוֹנְשׁוֹ שֶׁל בַּרַאי—
שֶׁאֲפִילוּ אוֹמֵר אֱמֶת אֵין שׁוֹמְעִין לוֹ ׃
(סנהדרין פ"ט ׃)

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(196) הַקָּדוֹשׁ בָּרוּךְ הוּא
לְבָא בָּעֵי !
(סנהדרין ק"ו ׃)

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(197) שְׁלֹשָׁה כְּתָרִים הֵן—
כֶּתֶר תּוֹרָה וְכֶתֶר כְּהֻנָּה וְכֶתֶר מַלְכוּת ׃
וְכֶתֶר שֵׁם טוֹב עוֹלֶה עַל־גַּבֵּיהֶן ׃
(חגיגה ד' י"ז)

Perjury Punished.

(193) All other punishments God may delay
Until some ages shall have passed away,—
The sin of Perjury's avenged straightway.

(*Shebuoth* 39*a*).

Truth and Falsehood.

(194) No Falsehood long can stay;
But Truth endures for aye.

(*Shabbath* 104).

Liars.

(195) This is the fine a Liar has to pay,—
He's not believed when e'en the truth he'll say.

(*Sanhedrin* 89*b*).

Sincerity.

(196) 'Tis not your Knowledge God desires;
It is your *heart* that He requires.

(*Sanhedrin* 106*b*).

A Good Name.

(197) On mortal brows three crowns we see,—
Of Knowledge, Priesthood, Majesty:
Yet fairer far, in worth and fame,
The diadem of a Good Name.

(*Aboth IV.* 17).

(198) אַל־תַּאֲמֵן בְּעַצְמְךָ
עַד יוֹם מוֹתֶךָ!
(חגיגה ג׳, ה׳)

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(199) לַמֵּד לְשׁוֹנְךָ לוֹמַר — "אֵינִי יוֹדֵעַ!"
שֶׁמָּא תִּתְבַּדֶּה וְתֵאָחֵז:
(ברכות ד׳, י׳)

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(200) תְּפַשְׁתָּ מְרֻבֶּה לֹא תְפַשְׁתָּ;
תְּפַשְׁתָּ מוּעָט תְּפַשְׁתָּ!
(חגיגה י״ז, י׳)

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(201) בַּמָּקוֹם שֶׁאֵין אֲנָשִׁים
הִשְׁתַּדֵּל לִהְיוֹת אִישׁ!
(אבות ג׳, ו׳)

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(202) לְעוֹלָם אַל־יוֹצִיא אָדָם
דָּבָר מְגוּנֶה מִפִּיו:
(פסחים ג׳, י׳)

Self-Assurance.

(198) Upon yourself do not rely
Until the day when you shall die!

(*Aboth II.* 5).

"I Do Not Know."

(199) Let your tongue accustomed grow
E'er to say—"I do not know!"—
Lest in error stating aught
You may stumble and be caught.

(*Berachoth* 4*a*).

Try Not Too Much.

(200) Grasp too much, and you will grasp in vain!
Grasp a little, and you will obtain.

(*Chagiga* 17*a*).

Be a Man!

(201) Where no men are in the van,
Strive yourself to be a man!

(*Aboth II.* 6).

Obscene Words.

(202) Take heed that no unseemly word
Should ever from thy mouth be heard!

(*Pesachim* 3*a*).

(203) אָסוּר לוֹ לְאָדָם שֶׁיִּטְעוֹם כְּלוּם
עַד שֶׁיִּתֵּן מַאֲכָל לִבְהֶמְתּוֹ :
(גיטין ס״ב ׳)

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(204) הַרְחֵק מִשָּׁכֵן רָע ׳
וְאַל־תִּתְחַבֵּר לְרָשָׁע ׳
וְאַל־תִּתְיָאֵשׁ מִן־הַפֻּרְעָנוּת !
(אבות ד׳ ז׳)

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(205) כֹּל הַמְּדַבֵּק בְּעוֹבְרֵי עֲבֵרָה
אַף־עַל־פִּי שֶׁלֹּא עָשָׂה כְּמַעֲשֵׂיהֶם
הֲרֵי זֶה מְקֻבָּל פֻּרְעָנוּת כַּיּוֹצֵא בָּהֶן :
(אדר״נ ל׳ ג׳)

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(206) כֹּל הַמְּדַבֵּק בְּעוֹשֵׂי מִצְוָה
אַף־עַל־פִּי שֶׁלֹּא עָשָׂה כְּמַעֲשֵׂיהֶם
הֲרֵי זֶה מְקֻבָּל שָׂכָר כַּיּוֹצֵא בָּהֶן :
(סס)

Kindness to Animals.

(203) A man must never taste his bread
Until his beast he first has fed.

(*Gittin* 62*a*).

Evil Neighbours.

(204) Remove from evil neighbours far away,
And never join the Wicked where they stay,
And cease not to expect the evil day!

(*Aboth I.* 7).

Evil Associates.

(205) He who associates with those
That are on sinning bent,
Although he may eschew their deeds,
Shares in their punishment.

(*Aboth of R. Nathan XXX.* 3).

Good Associates.

(206) Associate with those that keep
The precepts of the Lord,
And though not sharing in their deeds
You'll share in their reward.

(*Aboth of R. Nathan XXX.* 3).

(207) בְּהָדֵי הוּצָא
לַקְיָא כַּרְבָּא :
(ב"ק נ"ב י')

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(208) לֹא לְחִנָּם הָלַךְ זַרְזִיר אֵצֶל עוֹרֵב
אֶלָּא מִפְּנֵי שֶׁהוּא מִינוֹ :
(ב"ק נ"ב :)

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(209) מְטַיֵּל וְאָזִיל דְּקָלָא בִּישָׁא
גַּבֵּי קִינָא דְּשַׁרְכֵי :
(ב"ק נ"ב :)

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(210) אֲפִילוּ חָרֵב חַדָּה
מוֹנַחַת עַל־צַוָּארוֹ שֶׁל־אָדָם
אַל־יִמְנַע עַצְמוֹ מִן־הָרַחֲמִים :
(ברכות י' י')

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(211) לְעוֹלָם יְהֵא אָדָם רָגִיל לוֹמַר—
"כָּל־דְּעָבֵיד רַחֲמָנָא לְטָב עָבֵיד!"
(ברכות ס' :)

Evil Companions.

(207) Together with the useless thorn
The useful plant is plucked and torn.

(*Baba Kama* 92*a*).

Birds of a Feather.

(208) 'Twas fit that the cuckoo the raven should find,
'Twas fit—for the raven belongs to his kind.

(*Baba Kama* 92*b*).

Like Dwells with Like.

(209) A worthless palm will choose the ground
And grow where fruitless trees abound.

(*Baba Kama* 92*b*).

Hope.

(210) Though o'er your neck a sword hang sharp and bare,
Of Mercy even then do not despair!

(*Berachoth* 10*a*).

All for the Best.

(211) A man should say, howe'er distress'd,—
"All God hath done is for the best!"

(*Berachoth* 60*b*).

(212) חַיָּב אָדָם לְבָרֵךְ עַל־הָרָעָה
כְּשֵׁם שֶׁמְּבָרֵךְ עַל־הַטּוֹבָה :
(ברכות ט"ז ׳)

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(213) לִיבְעֵי אֱינָשׁ רַחֲמֵי
אֲפִילּוּ עַד־זִיבּוּלָא בַּתְרֵיתָא שְׁלָמָא !
(ברכות ח׳ ׳)

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(214) כָּל־הַנֶּהֱנֶה מִן־הָעוֹלָם הַזֶּה בְּלֹא בְרָכָה
כְּאִלּוּ נֶהֱנָה מִקָּדְשֵׁי שָׁמַיִם :
(ברכות ל"ה ׳)

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(215) גְּנָבָא אַפּוּם מַחְתַּרְתָּא
רַחֲמָנָא קָרְיָא :
(ברכות ס"ג ׳)

Resignation.

(212) A man must thank the Lord, in pious mood,
For all the Ill as well as all the Good !

(*Berachoth* 33*b*).

Pray to the Last.

(213) A man should pray that him may Mercy save
Till the last earth is thrown upon his grave.

(*Berachoth* 8*a*).

Praise to God.

(214) Who praiseth not the name of Heav'n
For any gift which God hath giv'n,
If by its use he benefits,
An act of Sacrilege commits.

(*Berachoth* 35*a*).

Abuse of Prayer.

(215) The meanest thief, about to steal,
For Heaven's help will oft appeal.

(*Berachoth* 63*a*).

(216) הַמִּתְפַּלֵּל צָרִיךְ שֶׁיִּתֵּן עֵינָיו לְמַטָּה
וְלִבּוֹ לְמַעְלָה :
(יבמות ק״ה :)

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(217) כָּל־מִי־שֶׁיֵּשׁ לוֹ פַּת בְּסַלּוֹ
וְאוֹמֵר — "מָה־אוֹכַל לְמָחָר ?"
אֵינוֹ אֶלָּא מִקְטַנֵּי אֱמוּנָה :
(סוטה מ״ח :)

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(218) יְהִי רָצוֹן שֶׁיְּהֵא מוֹרָא שָׁמַיִם עֲלֵיכֶם
כְּמוֹרָא בָּשָׂר וָדָם !
(ברכות כ״ח :)

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(219) כָּל־אָדָם שֶׁיֵּשׁ בּוֹ תוֹרָה
וְאֵין בּוֹ יִרְאַת שָׁמַיִם
דּוֹמֶה לְגִזְבָּר שֶׁמָּסְרוּ לוֹ מַפְתְּחוֹת הַפְּנִימִיּוֹת
וּמַפְתְּחוֹת הַחִיצוֹנִיּוֹת לֹא מָסְרוּ לוֹ :
(ברכות ל״ג :)

How to Pray.

(216) He who with devotion prays
Downwards should direct his gaze,
And his heart to Heaven raise!

(*Yebamoth* 105*b*).

Faith in Providence.

(217) Who hath within his basket bread,
And yet, all anxious, questions whence
To-morrow too he shall be fed,—
Hath little Faith in Providence.

(*Sotah* 48*b*).

Fear God.

(218) Would that to fear your God you persevere
As men are wont their Fellow-men to fear!

(*Berachoth* 28*b*).

The Fear of Heaven.

(219) Who Knowledge hath, but not the Fear of Heav'n,
Is like a treasurer to whom are giv'n
The keys that will unlock the inner stores,
Without the keys that ope the outer doors.

(*Shabbath* 31*a*).

(220) עֲשֵׂה רְצוֹנוֹ
כִּרְצוֹנֶךָ ·
כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ
כִּרְצוֹנוֹ !
(חבות ב׳ ד׳)

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(221) בַּטֵּל רְצוֹנְךָ
מִפְּנֵי רְצוֹנוֹ ·
כְּדֵי שֶׁיְּבַטֵּל
רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ !
(חבות ב׳ ד׳)

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(222) אַל־תְּהִיוּ כַּעֲבָדִים הַמְשַׁמְּשִׁים אֶת־הָרַב
עַל־מְנָת לְקַבֵּל פְּרָס !
אֶלָּא הֱיוּ כַּעֲבָדִים הַמְשַׁמְּשִׁים אֶת־הָרַב
שֶׁלֹּא עַל־מְנָת לְקַבֵּל פְּרָס !
(חבות פ׳ ג׳)

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(223) כֹּל שֶׁמַּעֲשָׂיו מְרֻבִּים מֻחְכְּמָתוֹ
חָכְמָתוֹ מִתְקַיֶּמֶת ·
וְכֹל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו
אֵין חָכְמָתוֹ מִתְקַיֶּמֶת :
(חבות ג׳ י״ב)

Do God's Will.

(220) Perform His Will divine
As if that Will were thine,
That He may thine fulfil
As if it were His Will!

(*Aboth II.* 4).

Resign thy Will.

(221) Do thou thy Will resign
Before His Will divine,
That He may set aside
Another's Will for thine!

(*Aboth II.* 4).

How to Serve God.

(222) Be not as servants who obey
And serve their master but for pay,
But be like those that serve their lord
Without expecting a reward!

(*Aboth I.* 3).

Good Actions and Wisdom.

(223) Whose wisdom is surpassed by Deeds,
His wisdom shall remain;
Whose wisdom his good acts exceeds,
His wisdom is all vain.

(*Aboth III.* 15).

(224) הָעֹשֶׂה מִצְוָה אַחַת
קוֹנֶה לוֹ פַּרַקְלִיט אֶחָד :
וְהָעוֹבֵר עֲבֵרָה אַחַת
קוֹנֶה לוֹ קַטֵּגוֹר אֶחָד :
(אבות ד' י"ג)

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(225) כָּל־מַעֲשֶׂיךָ
יִהְיוּ לְשֵׁם שָׁמָיִם !
(אבות ב' י"ז)

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(226) תַּכְלִית חָכְמָה
תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים :
(ברכות י"ז י')

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(227) תַּלְמוּד גָּדוֹל
שֶׁהַתַּלְמוּד מֵבִיא לִידֵי מַעֲשֶׂה :
(קידושין מ' :)

Actions, Good and Evil.

(224) Every good and noble action
Is for us an Advocate;
But by each of our transgressions
An Accuser we create.

(*Aboth IV.* 13).

Act in the Name of Heaven.

(225) Whatever acts you undertake,
Perform them all for *Heaven's* sake!

(*Aboth II.* 17).

The Aim of Wisdom.

(226) 'Tis Wisdom's aim that, day and night,
We mend our ways and do the Right.

(*Berachoth* 17*a*).

Action the End of Study.

(227) Study 's so far greater than good deeds,
Since to noble actions Study leads.

(*Kiddushin* 40*b*).

(228) הֲוֵי רָץ לְמִצְוָה קַלָּה
וּבוֹרַח מִן־הָעֲבֵרָה!
שֶׁמִּצְוָה גּוֹרֶרֶת מִצְוָה
וַעֲבֵרָה גּוֹרֶרֶת עֲבֵרָה ·
שֶׁשְּׂכַר מִצְוָה מִצְוָה
וּשְׂכַר עֲבֵרָה עֲבֵרָה :
(אבות ד׳ ב׳)

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(229) "הַמּוֹשְׁלִים" — אֵלּוּ הַמּוֹשְׁלִים בְּיִצְרָם ·
"בּוֹאוּ חֶשְׁבּוֹן" —
בּוֹאוּ וְנַחֲשׁוֹב חֶשְׁבּוֹנוֹ . שֶׁל־עוֹלָם —
הַפְּסֵד מִצְוָה כְּנֶגֶד שְׂכָרָהּ
וּשְׂכַר עֲבֵרָה כְּנֶגֶד הַפְּסֵדָהּ ·
"תְּבֻנָה וְתִכּוֹנֵן" — אִם אַתָּה עוֹשֶׂה כֵּן
תְּבֻנָה בָעוֹלָם הַזֶּה וְתִכּוֹנֵן לָעוֹלָם הַבָּא :
(נ״ב ט״ח :)

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(230) יֵשׁ נָאֶה דּוֹרֵשׁ וְנָאֶה מְקַיֵּם ·
נָאֶה מְקַיֵּם וְאֵין נָאֶה דּוֹרֵשׁ ·
וְאַתָּה נָאֶה דּוֹרֵשׁ וְאֵין נָאֶה מְקַיֵּם :
(יבמות ס״ג :)

One Act the Reward of Another.

(228) To do a precept, e'en the slightest, run!
And from transgression flee,—the smallest shun!
For one good act doth to another lead,
And one ill-deed draws in its train ill-deed.
Good action by good action in succession
Is recompensed,—transgression by transgression.

(*Aboth IV.* 2).

Actions, their Profit and Loss.

(229) They are the "Rulers" brave and true—
Their evil passions who subdue;
They are the "Calculators" great—
All Life's accounts who calculate,—
Comparing all the loss and gain
Which every Action doth contain.
Thus act, and you'll "established" be
Through life and all Eternity!

(*Baba Bathra* 78*b*).

Preaching and Practice.

(230) Some preach well and act right,—gladly;
Some act right, though preaching badly;
You're exacting in your preaching,
But not acting as you're teaching.

(*Yebamoth* 63*b*).

(231) מַעֲשֶׂיךָ יְקָרְבוּךָ ·
וּמַעֲשֶׂיךָ יְרַחֲקוּךָ !
(עדיות ה' ז')

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(232) מַחֲשָׁבָה טוֹבָה
הַקָּדוֹשׁ בָּרוּךְ הוּא מְצָרְפָהּ לְמַעֲשֶׂה ·
מַחֲשָׁבָה רָעָה
אֵין הַקָּדוֹשׁ בָּרוּךְ הוּא מְצָרְפָהּ לְמַעֲשֶׂה :
(קידושין מ' י')

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(233) גָּדוֹל הַמְעַשֶּׂה
יוֹתֵר מִן־הָעוֹשֶׂה :
(נ"נ ט' י')

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(234) כָּל־הַמְזַבֶּה אֶת־הָרַבִּים
אֵין חֵטְא בָּא עַל־יָדוֹ ·
וְכָל־הַמַּחֲטִיא אֶת־הָרַבִּים
אֵין־מַסְפִּיקִים בְּיָדוֹ לַעֲשׂוֹת תְּשׁוּבָה :
(תנות ה' כ"ח)

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(235) כָּל־הָעוֹשֶׂה מִצְוָה אַחַת בָּעוֹלָם הַזֶּה
מְקַדַּמְתּוֹ וְהוֹלֶכֶת לְפָנָיו לָעוֹלָם הַבָּא :
(סוטה ג' :)

The Best Testimonials.

(231) Thine Acts may thee commend ;
Thine Acts may men offend.

(*Edyoth V.* 7).

Intentions.

(232) A good intent God deems a good deed done;
An ill intent is not an act begun.

(*Kiddushin* 40*a*).

Inducing Others to do Good.

(233) Who makes another do a noble deed,
His action doth his neighbour's act exceed.

(*Baba Bathra* 9*a*).

Leading Men to Good or Evil.

(234) Who draws the multitude
To Virtue and to Good—
Through him shall none by sinful acts offend ;
But he who tries to win
The multitude to Sin
Shall never have the pow'r the wrong to mend.

(*Aboth V.* 21).

A Good Deed.

(235) A noble action, done on earth,
The Doer shall precede,
And to the future world of bliss
It shall the Doer lead.

(*Sotah* 3*b*).

(236) בְּשָׁעַת פְּטִירָתוֹ שֶׁל־אָדָם
אֵין מְלַוִּין לוֹ לְאָדָם
לֹא כֶסֶף וְלֹא זָהָב
וְלֹא אֲבָנִים טוֹבוֹת וּמַרְגָּלִיּוֹת
אֶלָּא תּוֹרָה וּמַעֲשִׂים טוֹבִים בִּלְבָד :
(מכות ו' ט')

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(237) פְּעָמִים שֶׁהַגְּשָׁמִים יוֹרְדִים בִּזְכוּת אָדָם אֶחָד
בִּזְכוּת עֵשֶׂב אֶחָד בִּזְכוּת שָׂדֶה אֶחָד :
(ירוש' תענית ד')

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(238) אִי לַאו דִּדְלָאִי לָךְ חַסְפָּא
מִי הֲוֵית מַשְׁכַּחְתְּ מַרְגְּנִיתָא תּוּתֵיהּ ?
(יבמות נ"ב :)

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(239) בִּשְׁלֹשָׁה דְּבָרִים אָדָם נִכָּר—
בְּכוֹסוֹ בְּכִיסוֹ וּבְכַעְסוֹ :
(עירובין ס"ה :)

Good Deeds and Knowledge.

(236) A man departing from this world
Departeth not alone ;
Not gold and silver follow him,
Nor pearls, nor precious stone ;
Good deeds and knowledge go with him—
For ever all his own.

(*Aboth VI.* 9).

Individual Merit.

(237) The clouds in the sky will their rain-drops oft yield
For the sake of one man and one grass and one field.

(*Jer. Taanith* 4).

Honour to Whom it is Due.

(238) Had I the sherd not lifted from the ground,
Would you the precious pearl beneath have found ?

(*Yebamoth* 92*b*).

Character.

(239) By these three things a man we gauge,—
His Cup, his Purse, and by his Rage.

(*Erubin* 65*b*).

(240) אָמָא דְקָאֵי בֵּינֵי חִלְפֵּי—
אָמָא שְׁמֵיהּ וְאָמָא קְרוֹ לֵיהּ :
(סנהד׳ מ״ד ׳)

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(241) עַל־עַמּוּד אֶחָד עוֹמֶדֶת—
וְצַדִּיק שְׁמוֹ :
(חגיגה י״ב :)

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(242) אֲפִילוּ בִּשְׁבִיל צַדִּיק אֶחָד
עוֹלָם מִתְקַיֵּם :
(יומא ל״ח :)

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(243) שְׁקוּלָה נְשָׁמָה שֶׁל־צַדִּיק אֶחָד
כְּנֶגֶד כָּל־הָעוֹלָם כֻּלּוֹ :
(סנהד׳ ק״ג :)

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(244) כָּל־הָעוֹלָם כֻּלּוֹ
לֹא נִבְרָא אֶלָּא בִּשְׁבִיל זֶה :
(ברכות ו׳ :)

A Good Man is Good Everywhere.

(240) A Myrtle, which among the thorns doth grow,
Is still a Myrtle, and all call it so.

(*Sanhedrin* 44*b*).

The Pillar of the World.

(241) Upon one pillar all the world doth rest,—
Upon a "Righteous Man,"—for ever blest.

(*Chagiga* 12*b*).

One Good Man saves the World.

(242) If e'en but one Good Man remains,
God for his sake the world sustains.

(*Yoma* 38*b*).

The Worth of a Noble Soul.

(243) The soul of one Good Man is worth
As much as all that is on earth.

(*Sanhedrin* 103*b*.

A God-fearing Man.

(244) Accomplished was Creation's plan
Because of one God-fearing man.

(*Berachoth* 6*b*)

(245) שְׁקוּל זֶה
כְּנֶגֶד כָּל־הָעוֹלָם כֻּלּוֹ :
(ברכות ו' :)

* * *

(246) כָּל־הָעוֹלָם כֻּלּוֹ
לֹא נִבְרָא אֶלָּא לְצוּת לָזֶה :
(ברכות ו' :)

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(247) אֵלּוּ צַדִּיקִים—
שֶׁבְּמִיתָתָן נִקְרְאוּ חַיִּים :
(ברכות י"ח :)

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(248) גְּדוֹלִים מַעֲשֵׂי צַדִּיקִים
יוֹתֵר מִמַּעֲשֵׂה שָׁמַיִם וָאָרֶץ :
(כתובות ה' :)

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(249) עֲתִידִים צַדִּיקִים שֶׁנִּקְרָאִים
עַל־שְׁמוֹ שֶׁל־הַקָּדוֹשׁ בָּרוּךְ הוּא :
(נ"ב ע"ה :)

A God-fearing Man.

(245) Even one God-fearing Soul
In the world is worth—the Whole.

(*Berachoth* 6*b*).

* * *

(246) God intended all Creation
For a good man's ministration.

(*Berachoth* 6*b*).

Good Men Live for Ever.

(247) All righteous men are truly said
To be alive e'en when they're dead.

(*Berachoth* 18*a*).

The Deeds of the Righteous.

(248) The Deeds of the Righteous, done nobly and well,
The formation of earth and of heaven excel.

(*Kethuboth* 5*a*).

The Name of the Righteous.

(249) The Righteous shall enjoy the highest fame—
They shall be called by Heaven's Holy Name.

(*Baba Bathra* 75*b*).

(250) הַקָּדוֹשׁ בָּרוּךְ הוּא מְרַקְּדֵק עִם־סְבִיבָיו
כְּחוּט הַשַּׁעֲרָה :
(יבמות קכ"ו :)

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(251) מוּטָב לִי לְהִקָּרֵא שׁוֹטֶה כָּל־יָמַי
וְלֹא לֵעָשׂוֹת שָׁעָה אַחַת רָשָׁע לִפְנֵי הַמָּקוֹם :
(עדיות ה' ו')

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(252) גְּדוֹלִים צַדִּיקִים בְּמִיתָתָם
יוֹתֵר מִבְּחַיֵּיהֶם !
(חולין ז' :)

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(253) אֵין עוֹשִׂים נְפָשׁוֹת לַצַּדִּיקִים ·
דִּבְרֵיהֶם הֵן הֵן זִכְרוֹנָם :
(סנהדרין ז' ·)

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(254) צַדִּיק אָבַד לְדוֹרוֹ אָבַד ·
מָשָׁל לְאָדָם שֶׁאָבְדָה לוֹ מַרְגָּלִית ·
כָּל־מָקוֹם שֶׁהִיא מַרְגָּלִית שְׁמָהּ—
וְהִיא לֹא אָבְדָה אֶלָּא לְבַעֲלָהּ :
(מגילה ט"ו ·)

God and the Righteous.

(250) With the righteous, God deals with severity rare,
Particular e'en to the breadth of a hair.
(*Yebamoth* 121*b*).

The Name of "Fool."

(251) I'd rather have throughout my days
The name of "Fool" unto me given,
Than walk one hour in evil ways
Before the seeing eye of Heaven.
(*Edyoth V.* 6).

The Greatness of Good Men.

(252) Good men are greater after death
Than when sustained by living breath.
(*Chulin* 7*b*).

Memorial Statues.

(253) A Good Man no memorial statue needs,—
He's best remembered by his words and deeds.
(*Shekalim* 7).

Death of a Good Man.

(254) A Good Man lost unto his age is lost;
If one has lost a pearl of precious cost,
The pearl remains a pearl, where'er it be,—
But oh! the owner's loss none feels but he.
(*Megilla* 15*a*).

(255) אֲרָאֶלִים וּמְצוּקִים
אָחֲזוּ בַּאֲרוֹן הַקֹּדֶשׁ ·
נִצְּחוּ אֲרָאֶלִים אֶת־הַמְּצוּקִים
וְנִשְׁבָּה אֲרוֹן הַקֹּדֶשׁ :
(כתובות ק"ד ·)

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(256) אוֹתוֹ הַיּוֹם שֶׁנִּפְטַר אַבְרָהָם אָבִינוּ מִן־הָעוֹלָם
עָמְדוּ כָּל־גְּדוֹלֵי אוּמוֹת הָעוֹלָם בְּשׁוּרָה וְאָמְרוּ—
" אוֹי לוֹ לָעוֹלָם שֶׁאָבַד מַנְהִיגוֹ !
וְאוֹי לָהּ לַסְּפִינָה שֶׁאָבְדָה קִבְרְנִיטָהּ ! "
(ב"ב נ"ח ·)

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(257) אִם בָּאֲרָזִים נָפְלָה שַׁלְהֶבֶת
מַה־יַּעֲשׂוּ אֵיזוֹבֵי קִיר ?
לִוְיָתָן בְּחַכָּה הֶעֱלָה
מַה־יַּעֲשׂוּ דְּגֵי הָרָקִק ?
בְּנַחַל שׁוֹטֵף נָפְלָה חַכָּה
מַה־יַּעֲשׂוּ מֵי־גֵבִים ?
(יו"ק כ"ה :)

Death of a Good Man.

(255) The Pious on earth and the Angels of heaven
Did their hands on the Holy Ark lay;
Prevailed have the Angels o'er those that had striven,
And the Ark hath been taken away.

(*Kethuboth* 104*a*).

Death of Abraham.

(256) The day when Abraham our Father died,
The great men of the age all rose and cried:—
"Alas, the world has lost its guide and head!
Woe to the ship whose Pilot now is dead!"

(*Baba Bathra* 91*a*).

Elegy on a Great Man.

(257) If among the mighty cedars
Tongues of flame and fire did fall,—
What shall do the tender hyssops
That are growing on the wall?
If a net or if an angle
Did Leviathan draw out,—
What shall do the tiny fishes
Gliding in the ponds about?
If into the sweeping river
There did fall a fishing hook,—
What shall do the tranquil waters
Of the lakelet or the brook?

(*Moed Katan* 25*b*).

(258) אֵלּוּ רְשָׁעִים—
שֶׁבְּחַיֵּיהֶם קְרוּיִים מֵתִים :
(ברכות י"ח :)

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(259) צַדִּיקִים אוֹמְרִים מְעַט
וְעוֹשִׂים הַרְבֵּה ·
רְשָׁעִים אוֹמְרִים הַרְבֵּה
וְאֲפִילוּ מְעַט אֵינָם עוֹשִׂים :
(ב"מ ס"ו ·)

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(260) רְשָׁעִים אֲפִילוּ עַל־פִּתְחוֹ שֶׁל־גֵּיהִנֹּם
אֵינָם חוֹזְרִים בִּתְשׁוּבָה :
(עירובין י"ט ·)

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(261) אַרְבַּע כִּתּוֹת אֵין מְקַבְּלוֹת פְּנֵי שְׁכִינָה—
כַּת לֵצִים ·
כַּת שַׁקְרָנִים ·
כַּת חֲנֵפִים ·
כַּת מְסַפְּרֵי לְשׁוֹן הָרָע : (סנהד' ק"ג ·)

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(262) כָּל־הַגָּדוֹל מֵחֲבֵרוֹ
יִצְרוֹ גָּדוֹל הֵימֶנּוּ
(סוכה נ"ב ·)

Bad Men.

(258) E'en while they live bad men are said
To be, in sooth, already dead.
(*Berachoth* 18*a*).

Promises.

(259) Good people, though promising little before,
Do all that they promise and even much more;
But bad men the words of their promise recall,—
Though promising much they do nothing at all.
(*Baba Metsia* 87*a*).

The Wicked.

(260) The wicked even at Hell's gate
Return not from their sinful state.
(*Erubin* 19*a*).

Who shall not see God.

(261) God into his Holy Presence
These four classes ne'er admits,—
Those comprising Scoffers, Liars,
Slanderers and Hypocrites.
(*Sanhedrin* 103*a*).

Evil Passions.

(262) The man that 's greater than his brother
Has greater passions than the other.
(*Succah* 52*a*).

(263) אוֹי לִי מִיּוֹצְרִי !
אוֹי לִי מִיִּצְרִי !
(ברכות ס״ג ׳)

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(264) יִצְרוֹ שֶׁל־אָדָם מִתְגַּבֵּר עָלָיו בְּכָל־יוֹם
וּמְבַקֵּשׁ לַהֲמִיתוֹ ׳
וְאִלְמָלֵא הַקָּדוֹשׁ בָּרוּךְ הוּא שֶׁעוֹזֵר לוֹ
אֵינוֹ יָכוֹל לוֹ :
(סוכה נ״ב :)

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(265) יֵצֶר הָרָע בַּתְּחִלָּה דּוֹמֶה לְחוּט שֶׁל־בּוּכְיָא ׳
וּבַסּוֹף דּוֹמֶה לַעֲבוֹתוֹת הָעֲגָלָה :
(סוכה נ״ב ׳)

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(266) בַּתְּחִלָּה קְרָאוֹ — "הֵלֶךְ" ׳
וּבַסּוֹף קְרָאוֹ — "אוֹרֵחַ" ׳
וּבַסּוֹף קְרָאוֹ — "אִישׁ" :
(סוכה נ״ב :)

God and Man's Passions.

(263) Ah me, my heavenly Sire!
Ah me, my sinful Desire!
(*Berachoth* 61*a*).

Saved by Divine Grace.

(264) Man's evil Passions gather strength each day;
He is the victim whom they seek to slay;
Without God's help he would become their prey.
(*Succah* 52*b*).

Man's Passions Grow Stronger.

(265) At first man's Passion's like a cobweb's thread,
At last becomes like thickest rope instead.
(*Succah* 52*a*).

The Progress of our Passions.

(266) First our Passions are like "Trav'llers"
Who but briefly with us stay;
Then like "Guests" upon a visit,
Dwelling with us many a day;
And at last become our "Masters,"
Keeping us beneath their sway.
(*Succah* 52*a*).

(267) אֵיזֶהוּ אֵל זָר שֶׁיֵּשׁ בְּגוּפוֹ שֶׁל־אָדָם?
הֱוֵי אוֹמֵר זֶה יֵצֶר הָרָע:
(סנה׳ ק״ה:)

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(268) בָּנַי בָּרָאתִי יֵצֶר הָרָע
וּבָרָאתִי לוֹ תּוֹרָה תַּבְלִין ·
וְאִם אַתֶּם עוֹסְקִים בַּתּוֹרָה
אֵין אַתֶּם נִמְסָרִים בְּיָדוֹ:
(קידושין ל׳:)

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(269) יוֹרֵד וּמַתְעֶה ·
וְעוֹלֶה וּמְרַגֵּז ·
נוֹטֵל רְשׁוּת
וְנוֹטֵל נְשָׁמָה:
(ב״ב ט״ז ·)

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(270) לְבָא וְעֵינָא
תְּרֵין סַרְסוּרֵי דְּחֵטְאָה:
(ירוש׳ ברכות ג׳:)

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(271) כֹּל שֶׁיִּרְאַת חֶטְאוֹ קוֹדֶמֶת לְחָכְמָתוֹ
חָכְמָתוֹ מִתְקַיֶּמֶת:
וְכֹל שֶׁחָכְמָתוֹ קוֹדֶמֶת לְיִרְאַת חֶטְאוֹ
אֵין חָכְמָתוֹ מִתְקַיֶּמֶת:
(חגיגה ג׳, ״ח)

The Idols within a Man.

(267) What Idols hath man's heart within ?
His Passions tempting him to sin.

(*Shabbath* 105*b*).

The Torah and the Passions.

(268) 'Twas I, my children, did create your Passion ;
An Antidote—the Torah I did fashion ;
And, labouring in the Torah every hour,
You shall not fall into your Tempter's power.

(*Kiddushin* 30*b*).

Satan.

(269) Satan on earth leads men astray,
And then accuses them in heaven,—
And when to him permission 's given,
He takes their mortal life away.

(*Baba Bathra* 16*a*).

The Agents of Sin.

(270) The human Eye and Heart within
Are two Commissioners of Sin.

(*Jer. Berachoth* 3*b*).

Fear of Sin.

(271) When Fear of Sin man's wisdom doth precede,
His wisdom shall endure ;
But when his wisdom is the first to lead,
His wisdom is not sure.

(*Aboth III.* 11).

(272) הִסְתַּכֵּל בִּשְׁלֹשָׁה דְּבָרִים
וְאֵין אַתָּה בָּא לִידֵי עֲבֵרָה :—
דַּע מֵאַיִן בָּאתָ :
וּלְאָן אַתָּה הוֹלֵךְ :
וְלִפְנֵי מִי אַתָּה עָתִיד לִתֵּן דִּין וְחֶשְׁבּוֹן !
(חגיגה ג׳ ח׳)

* * *

(273) הִסְתַּכֵּל בִּשְׁלֹשָׁה דְּבָרִים
וְאֵין אַתָּה בָּא לִידֵי עֲבֵרָה :—
דַּע מַה־לְּמַעְלָה מִמְּךָ !
עַיִן רוֹאָה וְאוֹזֶן שׁוֹמַעַת
וְכָל־מַעֲשֶׂיךָ בְּסֵפֶר נִכְתָּבִים :
(חגיגה ב׳ ח׳)

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(274) הֲרָהוּרֵי עֲבֵרָה
קָשׁוּ מֵעֲבֵרָה :
(יומא כ״ט :)

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(275) אֵין אָדָם עוֹבֵר עֲבֵרָה
אֶלָּא אִם־כֵּן נִכְנַס בּוֹ רוּחַ שְׁטוּת :
(סוטה ג׳ :)

How to Escape Sin.

(272) Upon three things reflect within,
And you'll not fall a prey to Sin!
Think whence you come, and whither go,
And in Whose presence you must show
A true account of Life below!

(*Aboth III.* 1).

* * *

(273) O ponder well upon three things alway,
And then you shall not fall to Sin a prey!
Reflect! above you there's an Eye to look,
And there's an Ear that heareth all you say,
And all your acts are written in a Book!

(*Aboth II.* 1).

Evil Thoughts.

(274) Man's evil thoughts within
Are worse than actual sin.

(*Yoma* 29*a*).

Sin is Insanity.

(275) No man commits a sin, you'll find,
If madness enters not his mind.

(*Sotah* 3*a*).

(276) עֲבֵרָה מְטַמְטֶמֶת
לִבּוֹ שֶׁל־אָדָם :
(יומא ע"ד ע"ב)

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(277) אֵין אָדָם חוֹטֵא
וְלֹא לוֹ :
(שבועות מ"ב ע"ב)

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(278) אָדָם עוֹבֵר עֲבֵרָה בַּסֵּתֶר
וְהַקָּדוֹשׁ בָּרוּךְ הוּא מַכְרִיז עָלָיו בְּגָלוּי :
(סוטה ג' ע"ב)

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(279) כֵּיוָן דְּיִתַּמּוּ חַטָּאִים
וּרְשָׁעִים עוֹד אֵינָם :
(ברכות י' ע"ב)

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(280) אֵין מִיתָה בְּלֹא חֵטְא
וְאֵין יִסּוּרִים בְּלֹא עָוֹן :
(שבת נ"ה ע"ב)

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(281) כֵּיוָן שֶׁעָבַר אָדָם עֲבֵרָה וְשָׁנָה בָּהּ
הֶתֵּרָה לוֹ :
(מו"ק כ"ז ע"ב)

The Power of Sin.

(276) The baneful power of Sin
Benumbs the heart within.
(*Yoma* 39*a*).

Man Sins for Himself.

(277) No man will e'er a sin commit
Unless he gains some benefit.
(*Shebuoth* 42*b*).

Secret Sins.

(278) The secret sinner shall be put to shame,
For God will openly his sin proclaim.
(*Sotah* 3*a*).

Sin and Sinners.

(279) Let but the reign of Sin be o'er,
And those who sin would sin no more!
(*Berachoth* 10*a*).

Death and Suffering.

(280) There are no pangs except what Sin will bring,—
Without it there's no Death nor Suffering.
(*Shabbath* 55*a*).

Force of Habit.

(281) Who twice commits a wrong
Esteems it right ere long.
(*Moed Katan* 27*b*).

(282) כֵּיוָן שֶׁיָּצְאוּ רֹב שְׁנוֹתָיו שֶׁל־אָדָם וְלֹא חָטָא
שׁוּב אֵינוֹ חוֹטֵא :
(יומא פ"ו :)

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(283) כָּל־אָדָם שֶׁיֵּשׁ לוֹ עַזּוּת פָּנִים
סוֹף נִכְשָׁל בַּעֲבֵרָה :
(תענית ז' :)

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(284) כָּל־אָדָם הַמִּתְבַּיֵּשׁ
לֹא בְּמֵהֵרָה הוּא חוֹטֵא :
(נדרים כ' :)

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(285) הָאוֹמֵר "אֶחֱטָא וְאָשׁוּב אֶחֱטָא וְאָשׁוּב"—
אֵין מַסְפִּיקִין בְּיָדוֹ לַעֲשׂוֹת תְּשׁוּבָה :
(יומא פ"ה :)

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(286) אַשְׁרֵי מִי שֶׁעוֹשֶׂה תְּשׁוּבָה
כְּשֶׁהוּא אִישׁ
(ע"ז י"ט :)

Habit Proof against Sin.

(282) When once the greater part of life is o'er,
He will not sin who hath not sinned before.
(*Yoma* 38*b*).

Shamelessness.

(283) Who feels no sense of shame at all,
Through sin shall stumble and shall fall.
(*Taanith* 7*b*).

Self-Reverence.

(284) That man will not so quickly sin
Who feels a sense of shame within.
(*Nedarim* 20*a*).

Sinning and Repenting.

(285) Who thinks, as often as he strays,
Of turning from his evil ways,
Will go on sinning to the end,
Without the pow'r his ways to mend.
(*Yoma* 85*b*).

Repent while Strong.

(286) How happy is that man, and ah, how blest,
Who mends his ways while still of strength possess'd!
(*Aboda Zara* 19*a*).

(287) שׁוּב יוֹם אֶחָד
לִפְנֵי מִיתָתְךָ !
(חגות ב׳ ט״ו)

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(288) מָקוֹם שֶׁבַּעֲלֵי תְּשׁוּבָה עוֹמְדִים
צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִים :
(ברכות ל״ד :)

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(289) תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים
כְּתָרִים בִּפְנֵי הַפֻּרְעָנוּת :
(חגות ד׳ י״ג)

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(290) הַמֵּבִיא גְּזֵלוֹ
עַד שֶׁלֹּא הֵבִיא אַשְׁמוֹ
יָצָא ·
הֵבִיא אַשְׁמוֹ
עַד שֶׁלֹּא הֵבִיא גְּזֵלוֹ—
לֹא יָצָא :
(ב״ק ק״י :)

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(291) עֲבֵרוֹת שֶׁבֵּין אָדָם לַמָּקוֹם
יוֹם הַכִּפּוּרִים מְכַפֵּר :
עֲבֵרוֹת שֶׁבֵּין · אָדָם לַחֲבֵרוֹ
אֵין יוֹם הַכִּפּוּרִים מְכַפֵּר עַד־שֶׁיְּרַצֶּה אֶת־חֲבֵרוֹ :
(יומא פ״ה :)

Repent in Time.

(287) Repent and turn to God on high
The day before you're doomed to die!
(*Aboth II.* 15).

The Penitent.

(288) Where stays the true repentant band,
The wholly Righteous cannot stand.
(*Berachoth* 34*b*).

A Shield against Punishment.

(289) Who do good deeds and of ill deeds repent,
Receive a shield to ward off punishment.
(*Aboth IV.* 13).

No Atonement without Reparation.

(290) He who restores the robb'd or stolen things
Before his trespass-sacrifice he brings,
Emerges from his guilty sphere;
Who brings a sacrifice for expiation
Before he makes the needful restoration—
He cannot from his sin be clear!
(*Baba Kama* 110*a*).

Day of Atonement.

(291) The sins which erring man commits 'gainst Heaven
Are on the Day of Pardon all forgiven;
But he's not pardoned who has wronged another
Until he fully reconciles his brother.
(*Yoma* 85*b*).

(292) יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים
בָּעוֹלָם הַזֶּה
מִכָּל־חַיֵּי הָעוֹלָם הַבָּא ׃
וְיָפָה שָׁעָה אַחַת שֶׁל־קוֹרַת רוּחַ בָּעוֹלָם הַבָּא
מִכָּל־חַיֵּי הָעוֹלָם הַזֶּה ׃ (חבות ד׳ כ״ג)

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(293) טוֹבָה מַרְדּוּת אַחַת בְּלִבּוֹ שֶׁל־אָדָם
יוֹתֵר מִכַּמָּה מַלְקִיוֹת ׃
(ברכות ז׳ ׃)

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(294) יֵשׁ מֵהֶם אוֹמְרִים—
אַשְׁרֵי יַלְדוּתֵנוּ
שֶׁלֹּא בִיְּשָׁה אֶת־זִקְנוּתֵנוּ !
אֵלּוּ חֲסִידִים וַאֲנָשֵׁי מַעֲשֶׂה ׃
וְיֵשׁ מֵהֶם אוֹמְרִים—
אַשְׁרֵי זִקְנוּתֵנוּ
שֶׁכִּפְּרָה אֶת־יַלְדוּתֵנוּ !
אֵלּוּ בַעֲלֵי תְּשׁוּבָה ׃
אֵלּוּ וְאֵלּוּ אוֹמְרִים—
אַשְׁרֵי מִי שֶׁלֹּא חָטָא ׃
וּמִי שֶׁחָטָא יָשׁוּב וְיִמְחוֹל לוֹ !
(סוכה כ״ג ׃)

Repentance and Good Deeds.

(292) If spent in penitence and in good deeds,
One hour on earth all life in heav'n exceeds;
Though sweeter is one hour of *heav'nly* bliss
Than all this life of earthly happiness.

(*Aboth IV.* 22).

Contrition.

(293) One contrition in man's heart 's of more avail
Than with many stripes his body to assail.

(*Berachoth* 7*a*).

The Innocent and the Penitent.

(294) The Pious say,—
O happy we that, free from blame,
By youthful ways
Have never left remorse and shame
For later days!
The Penitent say,—
O happy we that, older grown,
By mended ways
Have been enabled to atone
For early days!
All exclaim,—
O happy he that's innocent,
And hath no sins o'er which to grieve!
But he that sinned let him repent,
And gracious pardon he'll receive!

(*Succah* 53*a*).

(295) הַכֹּל בִּידֵי שָׁמַיִם ·
חוּץ מִיִּרְאַת שָׁמָיִם :
(ברכות ל"ג :)

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(296) בְּדֶרֶךְ שֶׁאָדָם רוֹצֶה לֵילֵךְ בָּהּ
מוֹלִיכִין אוֹתוֹ :
(מכות י' :)

* * *

(297) בָּא לְטַמְּא
פּוֹתְחִין לוֹ ·
בָּא לְטַהֵר
מְסַיְּעִין אוֹתוֹ :
(יומא ל"ח :)

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(298) הַכֹּל צָפוּי ·
וְהָרְשׁוּת נְתוּנָה ·
וּבְטוֹב הָעוֹלָם נָדוֹן ·
וְהַכֹּל לְפִי רוֹב הַמַּעֲשֶׂה :
(חגיגה ג' י"ט)

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(299) חָבִיב אָדָם שֶׁנִּבְרָא בְּצֶלֶם !
חִבָּה יְתֵרָה נוֹדַעַת לוֹ שֶׁנִּבְרָא בְּצֶלֶם !
(אבות ג' י"ח)

Man is a Free Agent.

(295) All things are swayed by God upon His throne;
The Fear of Heav'n depends on man alone.
(*Berachoth* 33*b*).

Free-will.

(296) A man along that road is led
Which he himself desires to tread.
(*Maccoth* 10*b*).

* * *

(297) To be unclean whoe'er desires
Finds open wide the door;
And to be pure whoe'er aspires
Is aided even more.
(*Yoma* 38*b*).

Omniscience and Free-will.

(298) Yea, everything's foreseen by Heaven,
And yet to man free will is given!
The world is judged, grace never failing,
According to the deeds prevailing.
(*Aboth III.* 19).

The Divine Image.

(299) Belov'd is man, for he hath been alone
Form'd in the image of his God above!
And this prerogative has been made known
To him by special grace of heav'nly love.
(*Aboth III.* 18).

(300) אָחוֹר לְמַעֲשֶׂה בְּרֵאשִׁית
וְקֶדֶם לַפֶּרֶעָנוּת !
(ברכות ס"ג ׳)

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(301) אֵין אָדָם נִתְפָּס
בִּשְׁעַת צַעֲרוֹ !
(נ"ב ט"ז :)

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(302) לְפוּם צַעֲרָא
אַגְרָא !
(אבות ה׳ כ"ו)

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(303) כָּל־הַשְּׂמֵחַ בְּיִסּוּרִין שֶׁבָּאִין עָלָיו
מֵבִיא יְשׁוּעָה לָעוֹלָם :
(תענית ח׳ ׳)

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(304) מַה "בְּרִית" הָאֲמוּרָה בְּמֶלַח—
מֶלַח מַמְתֶּקֶת אֶת־הַבָּשָׂר ׳
אַף "בְּרִית" הָאֲמוּרָה בְּיִסּוּרִין—
יִסּוּרִין מְמָרְקִין כָּל־עֲוֹנֹתָיו שֶׁל־אָדָם :
(ברכות ה׳ ׳)

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(305) יָאָה עֲנִיוּתָא לִיהוּדָאֵי
כְּבַרְזָא סוּמְקָא לְסוּסְיָא חִוָּרָא :
(חגיגה ט׳ :)

Responsibility.

(300) Though last in all Creation's plan,
The first for punishment came man.

(*Berachoth* 61*a*).

Sufferers not Responsible.

(301) Responsibility should never rest
On him that is by pain or grief oppress'd.

(*Baba Bathra* 16*b*).

Suffering.

(302) As present pains,
So future gains!

(*Aboth V.* 26).

Rejoicing in Suffering.

(303) He in the world salvation brings
Who takes with joy his sufferings.

(*Taanith* 8*a*).

Suffering Cleanses Sin.

(304) As by a law of God all meat
By salt is rendered pure and sweet,
So by a law of the great King
All sins are cleansed by Suffering.

(*Berachoth* 5*a*).

Suffering the Jew's Ornament.

(305) For Jews Affliction 's fit and Need
As a red thong for a white steed.

(*Chagiga* 9*b*).

(306) חָזַר הַקָּדוֹשׁ בָּרוּךְ הוּא
עַל־כָּל־מִדּוֹת טוֹבוֹת לִתֵּן לְיִשְׂרָאֵל—
וְלֹא מָצָא אֶלָּא עֲנִיּוּת :
(חגיגה ט׳ :)

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(307) לְפוּם גַּמְלָא
שִׁיחֲנָא !
(סוטה י״ג :)

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(308) הַיּוֹם קָצֵר ·
וְהַמְלָאכָה מְרֻבָּה ·
וְהַפּוֹעֲלִים עֲצֵלִים ·
וְהַשָּׂכָר הַרְבֵּה ·
וּבַעַל הַבַּיִת דּוֹחֵק !
(תענית ב׳ כ׳)

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(309) אַרְבָּעָה צְרִיכִין חִזּוּק וְאֵלּוּ הֵן—
תּוֹרָה וּמַעֲשִׂים טוֹבִים
תְּפִלָּה וְדֶרֶךְ אֶרֶץ :
(ברכות ל״ב :)

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(310) גַּלְגַּל הוּא
שֶׁחוֹזֵר בָּעוֹלָם :
(שבת קנ״ו :)

Test of Israel's Character.

(306) When God was seeking what should be the test
Of all the virtues Israel possess'd,—
He found that dire affliction was the best.

(*Chagiga* 9*b*).

Burdens.

(307) According to the camel's strength and size
Great is the burden that upon him lies.

(*Sotah* 13*b*).

Brevity of Life.

(308) Short, alas, how short 's the day!
Whilst the labour 's much and great!
Yet the workmen idle stay,
Though the guerdon's ample pay,
And the Master will not wait!

(*Aboth II.* 20).

Courage.

(309) For these four things all men require
A Hero's courage and his fire,—
To seek true Knowledge, do the Right,
To pray to God, and fight Life's fight.

(*Berachoth* 32*b*).

The Wheel of Fortune.

(310) In the world a wheel is found
Ever turning round and round!

(*Shabbath* 151*b*).

(311) הָעוֹלָם הַזֶּה דּוֹמֶה לִפְרוֹזְדוֹר
בִּפְנֵי הָעוֹלָם הַבָּא ׃
הַתְקֵן עַצְמְךָ בִּפְרוֹזְדוֹר
כְּדֵי שֶׁתִּכָּנֵס לַטְּרַקְלִין !
(חגות ד׳ כ״ו)

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(312) מִי שֶׁלֹּא טָרַח בְּעֶרֶב שַׁבָּת
מֵהֵיכָן יֹאכַל בְּשַׁבָּת ?
(ע״ז ג׳ י׳)

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(313) נוֹחַ לוֹ לָאָדָם שֶׁלֹּא נִבְרָא
יוֹתֵר מִשֶּׁנִּבְרָא ׃
וְעַכְשָׁיו שֶׁנִּבְרָא
יְפַשְׁפֵּשׁ בְּמַעֲשָׂיו !
(עירובין י״ג ׃)

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(314) לֹא בָל־אָדָם
זוֹכֶה לִשְׁתֵּי שֻׁלְחָנוֹת ׃
(ברכות ה׳ ׃)

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(315) כֹּל הַמְקַבֵּל עָלָיו תַּעֲנוּגֵי הָעוֹלָם הַזֶּה
מוֹנְעִין מִמֶּנּוּ תַּעֲנוּגֵי הָעוֹלָם הַבָּא ׃
וְכֹל שֶׁאֵינוֹ מְקַבֵּל תַּעֲנוּגֵי הָעוֹלָם הַזֶּה
נוֹתְנִין לוֹ תַּעֲנוּגֵי הָעוֹלָם הַבָּא ׃
(אדר״נ כ״ח ה׳)

Life and Eternity.

(311) To the world of future bliss,
Like a vestibule is this;
In the vestibule prepare,
Enter then the Palace fair!

(*Aboth IV.* 21).

Labour Here, Reward Hereafter.

(312) If on Friday man doth not prepare,
What shall serve him for his Sabbath fare?

(*Aboda Zara* 3*a*).

Is Life Worth Living?

(313) 'Twere better man had had no birth,
And ne'er had come to live on earth;
But since he lives, let him be wise,
And all his actions scrutinize.

(*Erubin* 13*b*).

Two Banquets.

(314) 'Tis not to all the privilege is given
To have one banquet here and one in heaven.

(*Berachoth* 5*b*).

Pleasures.

(315) Life's earthly pleasures who pursues,
The joys of heaven he shall lose;
Who earthly pleasures doth resign,
Shall gain eternal bliss divine.

(*Aboth of R. Nathan XXVIII.* 5).

(316) סוֹף אָדָם לָמוּת
וְסוֹף בְּהֵמָה לִשְׁחִיטָה ·
וְהַכֹּל לְמִיתָה הֵם עוֹמְדִים !
אַשְׁרֵי מִי שֶׁגָּדַל בַּתּוֹרָה
וַעֲמָלוֹ בַּתּוֹרָה ·
וְעוֹשֶׂה נַחַת רוּחַ לְיוֹצְרוֹ ·
וְגָדַל בְּשֵׁם טוֹב
וְנִפְטַר בְּשֵׁם טוֹב מִן־הָעוֹלָם ·
וְעָלָיו אָמַר שְׁלֹמֹה בְּחָכְמָתוֹ—
" טוֹב שֵׁם מִשֶּׁמֶן טוֹב ! "
(ברכות י"ז ·)

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(317) כָּל־צַדִּיק וְצַדִּיק
נוֹתְנִין לוֹ מָדוֹר לְפִי כְּבוֹדוֹ :
(שבת קנ"ג ·)

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(318) יֵשׁ קוֹנֶה עוֹלָמוֹ בְּשָׁעָה אַחַת ·
וְיֵשׁ קוֹנֶה עוֹלָמוֹ בְּכַמָּה שָׁנִים :
(ע"ז י"ח ·)

The Aim of Life.

(316) For cattle waits the slayer's knife;
Man's doomed to die, however loth;
One common goal awaits them both—
They needs must quit the stage of life!
But happy is that man and blest
Whose toil makes knowledge all his own,
Who doeth nought but that alone
Which pleaseth his Creator best;
Who lives enjoying a good name,
Which is far better than good oil,
And, as the fruits of his life's toil,
Behind him leaves immortal fame!

(*Berachoth* 17*a*).

Heaven.

(317) A special mansion will in heaven
To every pious man be given.

(*Shabbath* 152*a*).

Eternal Happiness.

(318) One man may win, in one brief hour,
His world of future bliss,
Another—after struggling hard
For many years in *this*.

(*Aboda Zara* 18*a*).

(319) תְּנָה לוֹ כְּמוֹ שֶׁנָּתַנָּה לָךְ—
בְּטָהֳרָה אַף אַתָּה בְּטָהֳרָה!
(שבת קנ"ב:)

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(320) עָרוּם נִכְנַס לָהּ
וְעָרוּם יֵצֵא מִמֶּנָּה—
וְלַוַּאי שֶׁתֵּהֵא יְצִיאָה כִּבְיאָה!
(יומא פ"ו:)

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(321) רַגְלוֹהֵי דְּבַר אֱנָשׁ אִינּוּן עֲרֵבִין בֵּיהּ׳
לַאֲתַר דְּמִיתְבְּעֵי תַּמָּן מוֹבִילִין יָתֵיהּ:
(סוכה נ"ג:)

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(322) בֵּיוָן שֶׁהִגִּיעַ קִצּוֹ שֶׁל־אָדָם
הַכֹּל מוֹשְׁלִים בּוֹ:
(נדרים מ"ח׳)

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(323) חֲבַל עַל דְּאָבְדִין
וְלָא מַשְׁתַּכְּחִין!
(סנהד׳ ק"ח.)

Purity of the Soul.

(319) Restore thy Spirit pure to Heaven,
As pure as when to thee 'twas given !

(*Shabbath* 152*b*).

Birth and Death.

(320) Man enters naked at his birth,
And naked leaves this life on earth ;
Would that in sin he were the same
When he departs as when he came !

(*Yoma* 86*b*).

Place of Death.

(321) A man's own feet are pledged to fly
And bring him where he's doomed to die.

(*Succah* 53*b*).

Helplessness at Death.

(322) When a man's end is drawing near,
Then over him all domineer.

(*Nedarim* 41*a*).

Loss by Death.

(323) Alas, that lost to us are men
Whom we can never find again !

(*Sanhedrin* 111*a*).

(324) בְּכוּ לַאֲבֵלִים
וְלֹא לַאֲבֵדָה ׀
שֶׁהִיא לִמְנוּחָה
וְאָנוּ לַאֲנָחָה :
(מו"ק כ"ה :)

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(325) כָּל־הַמּוֹרִיד דְּמָעוֹת עַל־אָדָם כָּשֵׁר
הַקָּדוֹשׁ בָּרוּךְ הוּא סוֹפְרָן וּמְנִיחָן בְּבֵית גְּנָזָיו :
(סנת ק"ה :)

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(326) אַף־עַל־פִּי שֶׁשַּׁעֲרֵי תְפִלָּה נְנְעָלוּ
שַׁעֲרֵי דְּמָעוֹת לֹא נְנְעָלוּ :
(ב"מ נ"ט ׳)

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(327) בְּנֵי אָדָם דּוֹמִים לְעֵשְׂבֵי הַשָּׂדֶה—
הֲלָלוּ נוֹצְצִין וַהֲלָלוּ נוֹבְלִין :
(עירובין נ"ד ׳)

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(328) כַּד הֲוִינָן זוּטְרִין לְגַבְרֵי ׳
הַשְׁתָּא דְקַשִּׁישְׁנָא לְדַרְדְּקֵי :
(ב"ק נ"ב ׳)

Mourning.

(324) O weep for us who live to mourn,
And not for him whom we have lost!
For *he* has to his rest been borne,
We—in a sea of grief are toss'd.

(*Moed Katan* 25*b*).

Tears over a Pious Man.

(325) All the tear-drops that are shed
When a pious man is dead,
One by one are counted o'er,
Treasured up in heaven's store.

(*Shabbath* 105*b*).

Efficacy of Tears.

(326) Though heaven's gates be closed to pray'r,
To tears they stand wide open e'er.

(*Baba Metsia* 59*a*).

Men are as Grass.

(327) As the herbs of the field are we mortals each day,
For some are all blooming, some fading away!

(*Erubin* 54*a*).

Old Age.

(328) When we were young, we deemed ourselves men;
But now, when old, we are schoolboys again.

(*Baba Kama* 92*b*).

(329) טָבִין תְּרֵי מִתְּלַת ·
וַי לֵהּ לְחַד דְּאָזְלָא וְלָא אָתְיָא !
(שבת קנ"ב ·)

* * *

(330) יַנְקוּתָא–כְּלִילָא דַוְרָדָא ·
סֵבוּתָא–כְּלִילָא דְּחַלְפֵי :
(שבת קנ"ב ·)

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(331) דְּבָרִים שֶׁאָדָם עוֹשֶׂה בְּיַלְדוּתוֹ
מַשְׁחִירִים פָּנָיו לְעֵת זִקְנָתוֹ :
(שבת קנ"ב ·)

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(332) בַּמִּדָּה שֶׁאָדָם מוֹדֵד בָּהּ
מוֹדְדִין לוֹ :
(סוטה ח' :)

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(333) אֵין הַקָּדוֹשׁ בָּרוּךְ הוּא דָּן אֶת־הָאָדָם
אֶלָּא בְּשָׁעָה שֶׁעוֹמֵד בָּהּ :
(ירוש' ר"ה ח')

Youth and Old Age.

(329) To use two feet instead of three
Is better far for men ;
Alas for youth ! when once it goes
It never comes again !

(*Shabbath* 152*a*).

* * *

(330) Youth is a wreath of roses, white and red ;
Old age—a crown of thorns upon the head.

(*Shabbath* 152*a*).

Remorse of the Old.

(331) The acts men do, when young and gay,
Will cloud their face when old and grey.

(*Shabbath* 152*a*).

Measure for Measure.

(332) With the measure with which man metes to men
It will be measured to him again.

(*Sotah* 8*b*).

Man is Judged.

(333) As he is *now*, man's judged on high,
Not as he may be by-and-by.

(*Jer. Rosh Hashana* 1).

(334) הַקָּדוֹשׁ בָּרוּךְ הוּא דָּן אֶת־יִשְׂרָאֵל בַּיּוֹם—
בַּשָּׁעָה שֶׁהֵן עֲסוּקִין בַּמִּצְוֹת ·
וְאֶת־הָעוֹבְדֵי כוֹכָבִים בַּלַּיְלָה—
בַּשָּׁעָה שֶׁהֵן בְּטֵלִין מִן־הָעֲבֵרוֹת :
(ירוש׳ ר״ה ח׳)

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(335) מַרְגָּלִית טוֹבָה הָיְתָה לְאַבְרָהָם תְּלוּיָה בְּצַוָּארוֹ
שֶׁבָּל־חוֹלֶה שֶׁרוֹאֶה אוֹתָהּ מִיָּד נִתְרַפֵּא ·
וּבְשָׁעָה שֶׁנִּפְטַר אַבְרָהָם אָבִינוּ מִן־הָעוֹלָם
נְטָלָהּ הַקָּדוֹשׁ בָּרוּךְ הוּא וּתְלָאָהּ בְּגַלְגַּל חַמָּה :
(כ״ב ט״ז :)

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(336) שְׁלֹשָׁה מַפְתֵּחוֹת לֹא נִמְסְרוּ לְשָׁלִיחַ—
מַפְתֵּחַ שֶׁל־גְּשָׁמִים ·
וּמַפְתֵּחַ שֶׁל־חַיָּה ·
וּמַפְתֵּחַ שֶׁל־תְּחִיַּת הַמֵּתִים :
(סנהד׳ קי״ג ·)

Israel and the Heathens.

(334) God judges Israel by day,—
What time His precepts they obey;
By night the Heathens judges He,—
What time from sinning they are free.

(*Jer. Rosh Hashana* 1).

The Knowledge of God.

(335) A precious pearl wore Abraham
Around his neck revealed,
And when the sick had gazed on it
Each one at once was healed;
And when at length the Patriarch
From life had passed away,
God took and hanged that precious pearl
Upon the orb of day.

(*Baba Bathra* 16*b*).

Special Providence.

(336) Three Keys are in the hands of Heaven,
Which never are to agents given:—
God makes the rain to fall on earth;
He guards the woman giving birth,
And He will cause, when time is sped,
The resurrection of the Dead.

(*Sanhedrin* 113*a*).

(337) אֵין אָדָם נוֹקֵף אֶצְבָּעוֹ מִלְמַטָּה
אֶלָּא אִם כֵּן מַכְרִיזִין עָלָיו מִלְמָעְלָה :
(חולין ז׳ :)

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(338) אֲפִילוּ בִּשְׁעַת כַּעֲסוֹ שֶׁל־הַקָּדוֹשׁ בָּרוּךְ הוּא
זוֹכֵר אֶת־הָרַחֲמִים :
(פסחים פ״ז :)

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(339) לְעוֹלָם יַחֲזוֹר אָדָם וְיֵשֵׁב בְּעִיר שֶׁיְּשִׁיבָתָהּ קְרוֹבָה ׃
שֶׁמִּתּוֹךְ שֶׁיְּשִׁיבָתָהּ קְרוֹבָה עֲוֹנוֹתֶיהָ מוּעָטִין :
(כתת ׳ :)

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(340) אֵין הַקָּדוֹשׁ בָּרוּךְ הוּא שָׂמֵחַ
בְּמַפָּלְתָּן שֶׁל־רְשָׁעִים :
(מגילה ׳ :)

Divine Providence.

(337) Below not e'en a finger's maimed
Unless above 'tis so proclaimed.

(*Chulin* 7*b*).

God's Mercy.

(338) Though this the moment of God's anger—yet
His tender mercy He doth not forget.

(*Pesachim* 87*b*).

New Towns.

(339) Strive thou to dwell within a Town that's new!
For since 'tis young, its sins will be but few.

(*Shabbath* 10*b*).

The Fall of the Wicked.

(340) The Holy One, who loveth all,
Rejoiceth not when sinners fall.

(*Megilla* 10*b*).

(341) בְּקֹשׁוּ מַלְאֲכֵי הַשָּׁרֵת לוֹמַר שִׁירָה
אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא—
"מַעֲשֵׂי יָדַי טוֹבְעִין בַּיָּם
וְאַתֶּם אוֹמְרִים שִׁירָה!"
(מגילה י' :)

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(342) כָּל־הַכּוֹפֵר בַּעֲבוֹדָה זָרָה
נִקְרָא "יְהוּדִי"!
(מגילה י"ג :)

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(343) לוּחוֹת נִשְׁבְּרוּ
וְאוֹתִיּוֹת פּוֹרְחוֹת:
(פסחים פ"ז :)

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(344) אִלְמָלֵא נִתְּנָה רְשׁוּת לָעַיִן לִרְאוֹת
אֵין כָּל־בְּרִיָּה יְכוֹלָה לַעֲמוֹד מִפְּנֵי הַמַּזִּיקִין:
(ברכות ו' :)

The Drowning of the Egyptians.

(341) The night when Egypt's host was doomed to expire,
The angels ministering in Heaven's choir
Prepared to sing their wonted hymns of praise,
When lo! the Holy One their chanting stays :—
"There are my creatures sinking in the deep;
This is no time to sing, but time to weep."

(*Megilla* 10*b*).

Idolatry.

(342) Who doth idolatry eschew
Is worthy of the name of "Jew."

(*Megilla* 13*a*).

The Tables of Stone.

(343) The Tables were shattered,
The Letters were scattered.

(*Pesachim* 87*b*).

Spirits.

(344) None could stand the sprites that fill the air,
Could the human eye but see them there.

(*Berachoth* 6*a*).

(345) נֵר לְאֶחָד
נֵר לְמֵאָה :

(נכת קכ"ג ')

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(346) זוּזָא לַעֲלָלָא לָא שְׁכִיחָא
לִתְלִיתָא שְׁכִיחָא :

(חגיגה ה' ')

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(347) פֶּסַח—
מְטַהֵר מְמַזְּרִים :

(קידושין ע' ')

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(348) נִכְנַס יַיִן
יָצָא סוֹד :

(ע"רובין ס"ה ')

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(349) שְׁבָקוּ לְרַוְיָא
דְּמִנַּפְשֵׁיהּ נָפֵיל !

(נכת ל"ב ')

Economy.

(345) The lamp that imparteth to one man its light
Can impart it to many and shine just as bright.

(*Shabbath* 122*a*).

False Economy.

(346) You lack the cash to buy the needed fare,—
Yet cash for what is needless you can spare.

(*Chagiga* 5*a*).

Wealth.

(347) The magic pow'r of Gold is sure
To make the most ignoble pure.

(*Kiddushin* 70*a*).

Drink.

(348) To drink is a folly as well as a sin—
The secret goes out when the wine has come in.

(*Erubin* 65*a*).

The Inevitable.

(349) Leave the drunkard, touch him not at all!
For the drunkard of himself will fall.

(*Shabbath* 32*a*).

(350) בְּמָתָא שְׁמָאי ׳
בְּלָא מָתָא תּוֹתְבָאי ;
(סנת קמ״ה :)

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(351) חַסְרֵיהּ לְגַנְבָא
נַפְשֵׁיהּ לִשְׁלָמָא נָקֵיט :
(סנהדרין כ״ב ׳)

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(352) מְפוּמְפְּדִיתָא אַתְּ
דְּמְעַיְּלִין פִּילָא בְּקֻפָּא דְּמַחְטָא :
(ב״מ נ״ח :)

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(353) קְרָרָא דְּבֵי שֶׁתְּפֵי
לָא קְרִירָא וְלָא חֲמִימָא :
(עירובין ג׳ ׳)

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(354) בּוֹאוּ וְנַחֲזִיק טוֹבָה לְרַמָּאִין !
שֶׁאִלְמָלֵא הֵן הָיִינוּ חוֹטְאִין בְּכָל־יוֹם :
(כתובות ס״ח ׳)

The Apparel oft Proclaims the Man.

(350) I'm honoured at home for myself and my name,
But abroad—for my garments and not for my fame.

(*Shabbath* 145*b*).

Making a Virtue of Necessity.

(351) A thief, without a chance to steal,
An honest man will try to feel.

(*Sanhedrin* 22*b*).

Smartness.

(352) Thou art from Pumbaditha, where they try
To pass an elephant through a needle's eye.

(*Baba Metsia* 38*b*).

Partners.

(353) When partners own and boil a pot,
'Tis never cold and never hot.

(*Erubin* 3*a*).

Impostors.

(354) Let's be grateful to impostors
Who deceive us on our way!
If it were not for impostors
We'd be sinning every day.

(*Kethuboth* 68*a*).

(355) יוֹם שֶׁנִּבְרָא בּוֹ אָדָם הָרִאשׁוֹן
בֵּיוָן שֶׁשָּׁקְעָה עָלָיו חַמָּה אָמַר—
"אוֹי לִי! שֶׁמָּא בְּשְׁבִיל שֶׁפָּרַחְתִּי
עוֹלָם חָשְׁךְ בַּעֲדִי וְחוֹזֵר לְתֹהוּ וָבֹהוּ·
וְזוּ הִיא מִיתָה שֶׁנִּקְנְסָה עָלַי מִן־הַשָּׁמַיִם"·
הָיָה יוֹשֵׁב בְּתַעֲנִית וּבוֹכֶה כָּל־הַלַּיְלָה
וְחַוָּה בּוֹכָה כְּנֶגְדּוֹ·
בֵּיוָן שֶׁעָלָה עַמּוּד הַשַּׁחַר אָמַר—
"מִנְהָגוֹ שֶׁל־עוֹלָם הוּא!"
(ע"ז ח'·)

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(356) עוֹלָם כְּמִנְהָגוֹ נוֹהֵג·
וְשׁוֹטִים שֶׁקִּלְקְלוּ
עֲתִידִין לִתֵּן אֶת־הַדִּין:
(ע'ז נ"ד:)

The First Sunset Seen by Adam.

(355) Thus Adam cried when first he saw
The setting of the sun :—
" Ah me ! perhaps 'tis through my sin,
That grievous sin I've done,
The world grows dark and now returns
To its chaotic state— ;
This is the death decreed by Heaven
To be my bitter fate ! "
Throughout that night he sat and prayed,
As sat and prayed his bride ;
All night he fasted and he wept,
Eve weeping at his side.
But when at dawn he saw again
The precious light of day,
With grateful heart he then exclaimed,—
" This is but Nature's way ! "

(*Aboda Zara* 8*a*).

Course of Nature Uniform.

(356) Ne'er from its course will Nature bend,
Though fools against God's laws offend !
But of their folly and offence
Those fools shall take the consequence.

(*Aboda Zara* 54*b*).

(357) גָּדוֹל יוֹם הַגְּשָׁמִים
כְּיוֹם שֶׁנִּבְרְאוּ בוֹ שָׁמַיִם וָאָרֶץ :
(תענית ז׳ :)

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(358) הַנַּעֲלָבִים וְאֵינָם עוֹלְבִים ·
שׁוֹמְעִים חֶרְפָּתָם וְאֵינָם מְשִׁיבִים ·
עוֹשִׂים מֵאַהֲבָה ·
וּשְׂמֵחִים בְּיִסּוּרִים ·—
עֲלֵיהֶם הַכָּתוּב אוֹמֵר—
" וְאוֹהֲבָיו כְּצֵאת הַשֶּׁמֶשׁ בִּגְבוּרָתוֹ " :
(יומא כ״ג ·)

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(359) אֵין בֵּין הָעוֹלָם הַזֶּה לִימוֹת הַמָּשִׁיחַ
אֶלָּא שִׁעְבּוּד מַלְכִיּוֹת בִּלְבָד :
(ברכות ל״ד :)

Natural and Supernatural.

(357) The day when rain's descending is as great
As when did God the heav'n and earth create.
(*Taanith* 7*b*).

The Friends of God.

(358) Those who, being persecuted,
In return ne'er persecute ;
Those who hear themselves offended
Yet are patient and are mute ;
Those who act from purest motives,
Doing good from love of God ;
Those who suffer and are cheerful,
Welcoming the chastening rod,—
Such are they of whom says Scripture,
"*And His Friends, at noontide bright,*
Shall shine forth in strength and glory
As the sun doth in his might!"
(*Yoma* 23*a*).

The Messianic Time.

(359) The Messianic time in this alone
Will be distinguished from the present day,—
No Tyrant then shall sit upon a throne,
And all Oppression shall have passed away.
(*Berachoth* 34*b*).

(360) לֹא עָלֶיךָ הַמְּלָאכָה לִגְמוֹר
וְלֹא־אַתָּה בֶּן־חוֹרִין לְהִבָּטֵל מִמֶּנָּה!
אִם לָמַדְתָּ תּוֹרָה הַרְבֵּה
נוֹתְנִים לְךָ שָׂכָר הַרְבֵּה ·
וְנֶאֱמָן הוּא בַּעַל מְלַאכְתְּךָ
שֶׁיְּשַׁלֵּם לְךָ שְׂכַר פְּעֻלָּתֶךָ ·
וְדַע שֶׁמַּתַּן שְׂכָרָם שֶׁל־צַדִּיקִים
לֶעָתִיד לָבוֹא:

(תכות ג׳ כ״ו)

Without Haste, Without Rest.

(360) Not thine the labour to complete,
And yet thou art not free to cease!
Hast thou much knowledge gained, thy sweet
Reward as largely shall increase.
And faithful is thy Lord in heaven,
Who will requite thy labour great;
But know! rewards, to good men given,
Are given in a future state.

(*Aboth II.* 21).

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